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"This Little Road"

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

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Thanks unto Jehovah

from the writings of

CHARLES FILLMORE

by works shall give thanks unto thee, O Jehovah;
thy saints shall bless thee.
shall speak of the glory of thy kingdom,
talk of thy power.

* * *

into his gates with thanksgiving,
into his courts with praise:
thanks unto him, and bless his name.

OU WILL OBSERVE, if you study the Scriptures in the light of Spirit, that those wise prophets who bore testimony to God's inspiration al- gave thanks. Their thanksgiving may not be d in just the terms that we would use, but there gnition and gratitude and a devout thanksgiv- the part of the wise one for the good, even it is received. There was going forth from art of the devotee the spirit of thanksgiving

for wisdom, for the things of daily need, and
case of Jesus, for the ever-present Father of
and support. The highest form of prayer is
tion of that which is in Being. It is praise
good. Praise the peace of your own inner se
joice and be glad in the actual possession
Holy City within, and its gates will swing
your inner eye, and its peace will pervade your
consciousness.

Tradespeople have found that thank-you
commercial value, and it is being used univers
the business world. Metaphysicians find that
which express thanks, gratitude, and praise
latent energies of mind and spirit, and their
usually followed by effects so pronounced th
are quickly identified with the originating w

Let your words of praise and thanksgivin
Spirit, and the increase will be even greater
is when addressed to man. The resources o
are beyond our highest flights of imaginatio
may praise a weak body into strength; a fearfu
into peace and trust; shattered nerves into po
power; a failing business into prosperity a
cess; want and insufficiency into supply and s

If you wish to know about a certain thi
believe in the great, everywhere-present Mind
source of all knowledge, go into your "secret
the deep recesses of your mind, and begin
to give thanks to God that you *do* know. Pr
Mind of wisdom and understanding—exa
understanding and the one Presence throug
word; and in some way, through a vision or
or a flash of spiritual discernment, you will

owledge you are seeking.
his law has been used by wise men all down
ges, but few have attempted to explain it.
ver, it is not hard to understand that mind
onizes with mind, like the blending of music,
a keynote has been struck. When you have
ered the matter in the light of Spirit and
thanks for its consummation, you have ful-
the most potent, yet the most simple of all
It is the law of mind action, and it always
itself. Being a law, how important it is that
e advantage of it. Neglecting it, we see why
ve fallen short in some of our demonstrations.
nation, we give thanks to God in but one day
the year. We are not commanded to give
even then. In the year 1863, President Lin-
ggested that the nation follow the precedent
us by the Pilgrim Fathers in 1623, and have a
day of thanksgiving—giving thanks espe-
for an abundant harvest. It is quite perfunctory
it, and no one has expected or observed spe-
sults. We should not look for great results
one day's thanksgiving out of three hundred
ve. Thanksgiving does not depend upon the
ent's proclamation. Neither is it fulfilled by
to chase dollars for one day out of the year.
anksgiving must be something more than the
essation from one's daily work. All the feast
the old Levitical law—giving thanks to God
e escape from Egypt, for the passing through
d Sea, and the entering into the Promised
–had a deep meaning to the Jewish people. It
ot the eating and drinking at the feast, but

the prayer and supplication and thanksgivin
that moved them. Through obedience, they
possession of a law that lies at the very fo
of all true prosperity. Thanksgiving is accu
True thanksgiving is the soul's recogniti
relation to God, and there is no limit to its
Jesus, in His parable of the talents, taught
one who used his talent was commended by
while the one who buried his talent was co

Do you think Jesus advised getting
others by tricky competition or heartless op
No. He knew the value of knowledge in
the burdens of the oppressed. If men were
of larger wisdom, they would have gre
sessions.

There is a spirit of finance. There is a
accumulation, and an aberration of dissipa
These are thought atmospheres that wor
minds of men and are carried along by
Jesus came as the master manipulator
thought atmospheres. He told us to get av
the mere material—to rise up into the psych
to take advantage of mental and spiritual l
knew that the spiritually wise should be a
materially wise, yet without guile. "Be ye
wise as serpents, and harmless as doves."

There is a law that, through the actio
mind, increases everything it praises. If
thanks in the spirit of generosity—seeing al
for everybody—the law works for you.
must forgive men their debts. Jesus con
the steward who cut in half the sums owe
landlord. "Owe no man anything, save to

said Paul. Debt is to be forgiven in the
of God. In their great thanksgiving feasts,
forgave all debts. This is prophetic of that
Age to come, when debt and usury and
l be wiped away.

limitations of the realm of appearances
the way of those who do not know this
v of increase through praise and thanks-
When Jesus was informed that the multi-
ich followed Him into the wilderness were
He asked what they had. The answer was,
e here but five loaves, and two fishes." This
nadequate to the feeding of five thousand
nat the apostles would not consider it; but
d, "Bring them hither to me." "And he
five loaves, and the two fishes, and looking
aven, he blessed, and brake and gave the
the disciples, and the disciples to the mul-
They were all fed and had twelve basket-
over. The central idea in this lesson is the
the divine law to bring about large results
all beginnings when the increasing law of
ving is set into action.

n you deal with spiritual forces, you should
of your mind all consideration of the
ss of your faith. It is the little mustard seed
that will remove the mountain of mate-
Man must stimulate his mind with ideas of
ence and power of the omnipotent God.
will build up within himself the dynamic
f the one life and the one substance until
rflow and increase everything he touches.
not selfish accumulation of riches, but the

demonstration of plenty for the multitudes.

This is a law that has its origin in min ideas. Take into your mind ideas of the migh of God. He makes kings, and He unmakes He fixes the stars in the heavens; He make earth, and He fills it with His creations. Every belongs to the Lord. Such thoughts will bui your appreciation of God as your resource. praise Him and give thanks to Him for all things that you so greatly desire to be brough manifestation, and it will be unto you "acco to thy word."

Thank You, Father

Myra B. Scruton

For health, for faith
In all I've seen today;
For everyone who passed along my way;
For smiles and glances of a friend, I say,
"Thank You, Father!"

For love at home,
Where family ties are dear;
For friends far off and others who are near;
For food and clothes, and cozy warmth to ch
Thank You, Father!

For cooling freshness
In the air I feel;
For flowers and trees that do Thyself reveal—
With humble heart I come to Thee and kne
Thank You, Father!

Thanks Be to God

FRED A. BARROW

IIS MORNING we paid our telephone, gas, and lectric bills, and those receiving our money aid "thank you" for it. We were pleased at hanked for paying our bills, but we felt that nks in most cases were perfunctory. The re- had been instructed always to say thank you. as coming home on a crowded bus a tired got on board with her small son. A man and gave the woman his seat. She smiled lly and said "thank you" very earnestly. Her oy followed his mother's example, and gave n a thank you in the voice of a Stentor, and passengers on the bus looked toward him iled. He hadn't wanted to sit down; he'd to stand up with the men, so his thanks was nitative than heartfelt.

he month of November we have our national thanksgiving to Almighty God for all the and blessings He has granted to us. Some of thanks perfunctorily because we think it is per thing to do. But many of us give thanks the gratitude of our heart, and this is really thanks. And there are some who say, "Thank od," because they have heard others say it. But whether most of us are nearly as thankful hould be to the Giver of all good.

rs ago the Pilgrim Fathers, after a long of suffering and hard work on their few

acres of peas, barley, and corn, assembled tog
to thank God for their harvest. Today the acrea
cultivated land in our country is numbered in
millions of acres, and the crops reaped therefro
not only adequate for our own needs but suff
to allow generous distributions to our less fort
friends. This fact alone should be sufficient to
us and our friends doubly grateful to the Giv
all good. For this increase we offer to Him
sincere thanks. God is good.

Many years ago Seneca, the Roman author, s
man, and philosopher, said: "We can be tha
to a friend for a few acres or a little money
yet for the freedom and command of the
earth, and for the great benefits of our being
life, health, and reason, we look upon our
as under no obligation." The philosopher
these words long before the coming of Jesus.
they are freighted with truth. They are as appl
to men of today as they were to those of Se
day and generation. We are ready enough t
press our thanks for material gifts but not qu
ready to express our gratitude for the imma
things such as life and liberty and health an
power to reason intelligently or the sweet gi
love and friendship and understanding, which
into our life day by day. Far too often we
these things as a matter of course, and yet th
gifts of God, for which we should offer Hi
sincere thanks.

"Our thanks should be as fervent for m
received, as our petitions for mercies sought,
Charles Simmons, an American clergyman and

in regard to this many of us are like children re ready enough to ask their parents for the they want but who are often negligent in ex- g gratitude for what they receive. We should our sincere thanks to our Father not through nse of obligation but out of a warm feeling itude to Him for His generous and constant Our thanks to God should be warm and spon- s. "Give unto me a grateful heart, O God, Thy blessings, both material and spiritual, Thy grace grant that they may continue."

we are usefully and gainfully employed we ve thanks, for such employment is a blessing. we are not employed, let us seek from God ason for our unemployment. It is true that re some men who would rather be idle than but such men are not godly men for they do ttern their life after God or Jesus. It was who said, "My Father worketh even until now, work." We will strive to model our life after amples of Father and the Son by working lly at whatever task may be before us. This indeed be a sad world if God ever stopped g, if He neglected to keep the earth rotating sun shining, or allowed the planetary system out of control.

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:

God's in His heaven—
All's right with the world."

So this is another thing for which we shoul
grateful and express our sincere thanks—that
works to keep His universe moving and produ
through His eternal laws and His mighty p
Our country and all other countries receive the
fits of His eternal benevolence. We thank Thee,
Spirit of the universe.

A hymn written by Cecil Frances Alexand
1848 fits our theme well:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

* * *

"He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well."

Yes, this is a bright and beautiful and wond
world we are privileged to live in. We have r
to thank God for this privilege and for our a
to discern and enjoy the works of His creation.

We have certain gifts that God bestowed
us, and that we may or may not have develope
gift of music, the gift of artistry, the gift of
the gift of health, the gift of sound reason, th
of spiritual insight, the gift of speech, the g
prayer and the like. Certainly the possession

of these gifts should arouse in our heart a warm
ng of gratitude toward God, a feeling of sin-
thankfulness.
o on this Thanksgiving Day, 1950, with warm
itude in our heart let us
er into his gates with thanksgiving,
rl into his courts with praise:
ie thanks unto him, and bless his name.
o Jehovah is good; his lovingkindness *endureth*
for ever,
his faithfulness unto all generations."

In God's Own Time

Jessie Wilmore Murton

Give us this day our daily bread," we pray.
And rain comes down, a shining silver sheet;
The sun glows warm on greening corn, and wheat;
And barley heads with sun and shadow play.
And then again we pray for some dear dream,
One cherished plan. But now we cannot wait
The seeding and the growing; at God's gate
We stand and fret, impatient for the gleam.

No soil but must be plowed and sown and tilled
And harvested, if hungry mouths are fed.
And likewise with the hunger of man's heart:
Seedtime and harvest, these must be fulfilled;
In God's own time the heart too shall have bread.
He will not fail us if we do our part.

I Give Thanks

For shimmering gold of harvest
Upon the smoky hills;
For a lone lark's liquid rapture
That overflows and spills
Into a heart uplifted
To sky and sound and bird;
For all immortal beauty
Sprung from a single word;
For all silence, grave and beautiful,
And all sound
That sings in vibrant melody
The world around;
For thought's far range
No barrier can preclude;
For prayer's swift flight,
I proffer gratitude!

For life eternal, the life
That each seed holds
Inviolate in sanctuary
Before one leaf unfolds;
And for all those dear intangibles,
Love, hope, surprise,
The warm, deep, secret light
Within a pair of eyes;
For faith invincible,
And for the ranks
Of blessings without number,
Dear Lord, accept my thanks!

—*Gertrude Hardy*

New Light on the Beatitudes

GEORGIANA TREE WEST

Part Two

Blessed are the merciful:
for they shall obtain mercy.

IS INTERESTING to note that in the 18th Psalm
nd in the 22d chapter of II Samuel we have two
tatements that are identical: "With the merci-
hou wilt show thyself merciful." In the fifth
ude Jesus bore witness to this statement in His
, the Bible that He loved and quoted so fre-
ly.

Mercy is bred of love. The merciful heart does
loat over the unfortunate, does not revel in the
ing of the downfallen. From the Talmud comes
end that tells of the love of God expressing
as mercy and compassion. The story goes that
the hosts of the Egyptians were drowning
e Red Sea the prophetess Miriam took a timbrel
her hand and led all the women of Israel in a
phant song and dance, crying out, "Sing ye unto
Lord, for He hath triumphed gloriously; the
and rider hath He thrown into the sea!" The
egend says that the angels in heaven joined in
ubilee, singing, "Hail to Him who destroyed
nemies of Israel, hail and joy!" Then from out
finite space came a voice, and suddenly there
great silence, and the voice said: "Would ye
for joy while my children lie dying?"

In the loving heart compassion supplants
will, and mercy banishes all desire for rev
Mercy meant more than kindness and compassi
Jesus. Clarke, in his Commentaries, says tha
word "mercy" among the Jews signified two th
almsgiving and pardon of injuries. So charit
forgiveness also enter into the meaning of the
"mercy" as Jesus used it. On one occasion He
"Be ye merciful, even as your Father is mercif
release, and ye shall be released."

Forgiveness is an essential of love. It has
said that any ordinary man can brood over an i
but the noble, the extraordinary, man forgives
giveness is a wonderful feeling; a feeling of re
of loosing and letting go of something tha
weighed upon the mind and hurt badly. Lowel
more once said in his "Things To Be Rememb
column: "The person who will not forgive is l
ing himself. He is like a man holding close t
breast a thistle full of sharp, spiny thorns.
tighter he hugs it the more it hurts him." Fo
ness is a freeing power; it releases us from the
age of unworthy emotions; it lifts us from sl
to mastery.

The merciful—those who are compassionat
forgiving—are keeping the commandment to
their fellow men. Such obedience carries in its
its own reward.

"Blessed are the merciful: for they shall
mercy."

Blessed are the pure in heart:
for they shall see God.

When Samuel said, "With the pure thou

thyself pure," he was voicing what spiritually ined minds have reiterated in all ages, that the gs of the Spirit can only be known spiritually. corroborated this oft-repeated truth in the beatitude.

The pure in heart are those who are one-pointed eir endeavor to see God and His goodness at mes and in all situations. They have a high aim an inner integrity that enables them to look gh outer conditions to the inner reality of God's nce and power. They can say with Paul "None ese things move me," as with the eye of the vision they hold fast to that which is good and The "eye of the inner vision" is that spiritual rstanding through which we are enabled to use divine quality of imagination to image only things that are acceptable in God's sight.

esus was undoubtedly speaking of the "pure in " when He said, "If therefore thine eye be e, thy whole body shall be full of light." This line with the truth that we become like that h we hold in mind. When we dwell in thought . God and His goodness we become increasingly otive to the Christ presence within us, the Son does only "what he seeth the Father doing." We ze the spiritual nature of the life that quickens nimates us, and our body is healed and strengthe. We become increasingly aware of the harzing power of divine love, which asks only our otance to adjust all things perfectly in our daily Eventually we accept the wisdom and power of Christ as the guiding, providing, and protecting nce that establishes us in God's security. Obey-

ing Jesus' exhortation to keep the eye "single" Truth we become pure in heart and see God goodness in our daily life.

Blessed are the peacemakers:
for they shall be called sons of God.

The desire for peace is stronger today than before in the history of mankind. It is evidenc the intelligent, organized effort that is being ma abolish war. Many of the world leaders toda peacemakers. Regardless of race or creed they se futility of war and are endeavoring to create c tions under which nations and groups within tions may be willing to relinquish wholly s interests in behalf of the general welfare. Th a goal toward which spiritual leaders have urging their followers for many centuries.

The idea that brotherly love is the only wor law of life on this planet has been presente many different ways but always with the same idea. Before 3500 B. C. this statement appe on an ancient Egyptian inscription attribute Ptahhotep: "If thou be among people, make thyself love the beginning and end of the he Zoroaster expressed it more tersely when he "Do you as you would be done by." Jesus' v life was an example of the commandment "' shalt love thy neighbor as thyself." We ma be able to "love" what our neighbor says and but we can remember that he is a child of Goc have faith in his spiritual nature. Such faith make us kind and compassionate, and kin and compassion are the beginning of brotherly Only when we learn to love can we be at

hour neighbors and help them to be at peace has.

he dire extremity of the many who have suf- so severely as a result of the last war has e forth an unprecedented flood of warm- d compassion and generosity from the rest of orld. Never before has brotherly love been sed on so large a scale, and as a result the for peace is filling men's hearts as well as nating their reason.

Unity is one of the great peacemakers in the l today because it inculcates a love of peace h mind of the individual. The many who have d to pray in the Unity way—"Let there be on earth and let it begin with me"—are true makers. They are willing to make the effort p themselves in the paths of peace with all s, and by so doing they make a strong con- ion to the peace of the world.

War is a state of mind. So is peace. In an article in 1940 Charles Fillmore said: "For many we have been working on an organized plan the establishment of a peace consciousness in the ind . . . Unity is implanting the love of peace l people the world round. When the love of is dominant in the minds of men ways to bring peace will be found . . . This has been the f Unity for years, and we have been instilling ea into the minds of our readers through our houghts . . . daily broadcasts . . . workers at headquarters . . . Silence periods of the Unity e spread all over the world. . . . Day and night ur round . . . Unity followers are bombarding

the heavens and the earth with their trained m
concentrating on the spirit of peace."

Those who seek paths of peace are seeking p
of love, and since God is love the peacemaker
true children of God.

> *Blessed are they that have been persecuted for
> righteousness' sake: for theirs is the kingdom of
> Heaven. Blessed are ye when men shall reproach
> you, and persecute you, and say all manner of
> evil against you falsely, for my sake.*

As Jesus moved through His earthly exper
He was oftentimes the calm center in many a s
of antagonism. His teaching of brotherly love,
its tolerance, unselfishness, helpfulness, and g
osity, made Him a target for the persecutio
minds filled with intolerance, greed and selfish
It has been wisely said that what men do no
derstand they fear, and what they fear they se
destroy.

Today many who are endeavoring to f
the teachings of Jesus find themselves much
understood. Their tolerance is mistaken for s
lessness; their unselfishness and generosity often
are considered as weakness; their helpfulne
spirit of loving kindness is mistaken for a cow
peace-at-any-price attitude. Those who judg
worldly standards only can never understand s
ual motives. For this reason they make those
are following the way of brotherly love objec
their ridicule, scorn, and condemnation. Such
cution is an indication that the old pattern o
man behavior is being disrupted by the forc
righteousness, which are making themselves str

he promise in this beatitude is that those who
e Christ presence and follow the Christ way
rise above all stormy elements of human na-
d find their peace in God's security.
s gave us wonderful promises. Blessed—
n ways of happiness"—are those who follow
rist way of Truth and life. Being receptive
's will, they find the peace of the kingdom of
; sorrowing, they feel the comfort of God's
e; being humble toward God, they become
annels for receiving an abundance of good;
the things of the Spirit, they find deep
tion; being compassionate and forgiving, they
eased from all burden of self-condemnation;
the eye of the inner vision single upon
they feel God's presence and power with
being peaceful and loving, they are able to
h the beloved disciple John, "now are we
of God."

THE END

Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate—
Himself the Gate whereby men can
Enter the temple of God in man.

—LOWELL

New Horizons in Healin

CHARLES H. KYSON

CURIOSITY IS a force that impels progre his desire to extend the horizon of his k edge man eagerly ventures into the unk regions of the earth. A country road winding a hill intrigues him; what's on the other side? ingly he watches a ship surge into the sunse slowly disappear over the horizon into a golde What are its spice-scented ports of call? What lands and peoples will load it with a return c

But still closer at hand lies another realm ing another kind of explorer, a realm of true tery offering disclosures to inspire and benefit kind. Rich treasures await the claimant there is the realm of the spirit, where discoveri charted by the latitudes and longitudes of

In a person's youth, when life runs smo physical interests tend to crowd out the culti the spirit. Because of mistaken emphasis diseas cord, or misfortune therefore often strikes.

As a person matures spiritually changes b less disturbing to him, and he accepts them greater emotional balance. When he acquire terial properties, he often finds that his jo more in their acquisition than in their poss Wisdom becomes the partner of meditatio meditation is the key to the inner consciou where a man learns to commune with the Fath where his part in the divine plan is revealed t

Efforts to understand the divine plan may seem t presumptuous and beyond mortal capacity. wever it is necessary to contemplate this plan if re to try to conform to it. Apparently man's n earth is a period of testing designed to per- him to appraise his accomplishment and en- ge his development.

he faculties of reason and choice have pro- significance in the divine plan. These fac- came to man only through millions of years olution. Among animals choice is instinctive, in man it is conscious and reasoned. What nan do with these divinely bestowed faculties? can he rise to higher responsibilities, greater cialities?

an intelligent method of training children, ay find an indication of the Father's plan; one aims is to develop reason, decision, and re- bility. A series of small tasks within his ca- is assigned to the child. These he performs s own, but under wise and understanding nce. The child is encouraged to think his m through and to decide on the means himself. he is even permitted to make mistakes and rn from them. Parents using such a method ning find that it produces gratifying and often ng results.

this method of training is a part of the divine hen the Father could assign various roles to ildren, as He would if human experience a stage upon which the drama of life were enacted. While each role is individual, each has something in common with the others;

each is required to do his best according
capacities; each is expected to do to others
would have others do to him; to perform h
well; to grow in Christ consciousness and thu
form to the requirement of Jesus: "Let you
shine before men; that they may see your
works, and glorify your Father."

If man wrongly exercises his power of
if his choices are on a low plane, then in h
taken action he commits sin and creates e
sin and evil assume reality to him they contr
darken his life and experience.

Here in the realm of choice, we see th
is man-made. God has no part in it, as He
only good. Thus evil is the result of mortal m
and false concepts. If one questions this, l
reflect on his personal contributions to evil a
effects of such mistakes on his own experie

Men continue in active creation of ev
publicize it well. Interest in evil is so wide
that it confronts one's consciousness at all
on all sides, in print, on stage and screen.

How does all this affect the individua
tator or listener? All vivid picturing of evi
to sink into the subconscious mind, giving
harmful mental experiences that upset the
chemistry and promote systematic disturba
both body and mind. When physical man
harvest of evil he moans, "Oh, why did thi
have to come upon me?"

This wide influence on individuals of ma
evil has resulted in the present world f
which acts like a malignant yeast. War is a

in of such evil, of greed, hatred, and prejudice spew forth the burning lava of senseless de- tion. Once glamorous, war has now become destructive to human and economic values that n no longer be tolerated if civilization is to ve.

s counselors and teachers of divine meta- cs are continually confronted with man-made what should their attitude be toward it? For nswer it is well to look to divine authority. sus had this to say: "Why callest thou me ? none is good, save one, even God." Then if is good, if He creates only good, what relation He to evil? God's position can be likened to of a teacher whose pupil, a small child, thinks olus two equals five. If the teacher sublimely es the mistake, how can he correct it, and claim can he have to being helpful? The y that God creates only good is correct; but im that He does not help to dispel evil is to gn divine love.

hat God recognized the existence of mortally d evil and sin, also the need for its correction, indicated by John: "For God so loved the l, that he gave his only begotten Son, that soever believeth on him should not perish, ave eternal life." This makes the coming of an entirely logical event.

sus was thus a corrective agent; His mission o interpret Spirit, creative mind, to explain e law; to teach and demonstrate it; to show lue to man in solving his temporal problems. His healing ministry was Jesus aware of

evil? What was His attitude toward it? Cert
Jesus recognized the mistaken concepts (evil)
were causing suffering to those who appeale
Him for help. Otherwise how could Jesus have
an urge to heal their sickness?

However Jesus saw beyond the physical
handicapped by his false belief in infirmity
sickness. Jesus saw the real man; He saw the r
spiritual self stamped with the image and lik
of God. This clear vision of Jesus, produce
the creative consciousness of the Christ, acte
cause the physical man to express the perfe
of his spiritual self.

The success of spiritual healing and the gro
popular acceptance of it causes progressive
bers of the medical profession to consider it.
are doing so, and some are using it in their pra
Of course the next step is to broaden the u
spiritual healing. Intelligent co-operation bet
metaphysicians and medical practitioners may
up a future field of benefit to mankind.

In the final analysis in most mental or ph
curative systems healing is ascribed to divine a
under varying terms. We have all heard this:
have now done all that is possible to mak
patient comfortable; we shall have to leav
healing to nature." This implies that healing
through divine power. In Truth we learn t
is the Christ consciousness that heals. Our s
feeling of at-one-ness with the Father banishes
concepts and restores us to health.

The indications are that in the divine plan
greatest role is yet to be played. In his evo

slowly but increasingly grows in comprehen-
of the divine law and its operation. At critical
s in human progress a compassionate Father
ntervened to save His children. So it is sensible
sume that He will insure the survival of the
who are growing in understanding faith and
biding by His divine law. It is well to remem-
hat, despite publicity, there is far more good
e world than many persons recognize.

s one launches out on an exploration of the
h of Spirit, all the benefits of the venture are
eft to a hazy future in some far-off place. The
r has a far more practical plan for His chil-
Rewards are progressive; we cash them in
e go along. In sailing the seas of Spirit we
reach the Islands of the Blessed; the island
ppiness and security, of health and prosperity.
Father is ever eager for all to cruise these
s and take on the cargoes of the limitless
dance that await them—to partake of the good
lated into the everyday things that make living
r and more comfortable.

eaching out into the unknown and learning its
s has absorbed the efforts of the world's great-
inds. Sailing uncharted seas, discovering and
ing unknown lands, has called those of high-
urage and determination. The discoverers and
rers of the future will launch out into the
h of Spirit, and their findings will make prac-
contributions to a coming civilization where
Golden Rule will be the accepted way of life,
dwhere health, happiness, and plenty will be
non to all.

It's Great to Be Grateful

WORRAL G. SONASTINE

THE PERSON who thinks gives thanks of This quotation was used recently as the ing thought for a radio newcasting prog At first I thought only of the clever combinati words but presently its meaning became quite nificant to me.

How true it is that the thoughtful person thankful person. One who thinks deeply just c help being thankful. Look about you. Can you estly say that you have nothing to be thankful Think of the many things you have used today were made by other people. Think of the service dered you by others. Who made the items of ing apparel you put on this morning? Wher you get the soap, the razor, and the hairbrush used in that convenient bathroom of yours? D have a milkman, a paper boy, a breadman? D drive your car downtown or does a bus driver you? If you are a housewife, think of that am refrigerator, stove range, vacuum cleaner, telep radio, and all the other remarkable devices yo each day.

The foregoing items are just a few of the things we have to be thankful for. The rea have enumerated them is to start you to thinki the good that is all about you. This is the firs toward cultivating a grateful heart. The othe a woman told me that she knew she had

ings to be thankful for, but she just could not feel teful.

"I speak words of gratitude," she said, "but I t feel grateful in my heart."

This is the case with many of us, and there is an ous reason. The reason is that we center too h attention on the undesirable conditions and ings about us. This practice arouses bitterness and ntment in our heart and makes it impossible for o experience the feeling of gratitude. Take your ntion off the evil appearances that come before in your daily living. Keep your eye single to good and the beautiful.

What are your eyes focused on as you go about business of living? Whatever it is you are find- it and you will continue to find it until you direct eyes to a different level. Whatever we look for t in life, be it good or bad, becomes more pro- nced in our surroundings. It is likewise true that usually see what we want to see. This is aptly trated by an incident occurring to a young lad ow.

One day he came home leading a stray dog. He ed his mother to look at the animal, but she was impressed.

"My stars, Joseph!" she exclaimed. "Where did get that awful-looking mutt?"

"He's not a mutt, Mom," said the lad. "He's a l dog. Can I keep him, Mom—please? He's a l dog."

"Swell dog—huh! He's just a mangy, dumb, bitten mutt, and he's too lazy to stand up."

"Yeh," said Joseph eagerly, "but just look how

good he can wag his tail and hear him bark!"

My young friend wanted to see something g in that dog, and he saw it. His mother did not w a dog around the house, and consequently she not want to see anything good in this one. She p ably would not have seen good in any dog the might have brought home at that particular tim

Do you really want to see good in the w about you? Do you really want to see good in people with whom you associate? If you do, i there to be seen. Look for it. Recognize and ackn edge it in every way you can. Give thanks for e semblance of good you find in the world a you. Praise it when you see it in other people. is one of the best ways to follow Paul's suggest "Stir up the gift of God, which is in thee."

Remember, the giving of thanks is someth more than just an act of courtesy. An expressio thanks sets in motion certain forces that mov increase our good. Thanksgiving not only magn the good we have now, but it brings to us the g we desire to have in the future. By giving tha for the good we expect to have, we actually lay h of the universal substance of Spirit. This kind thanksgiving is the most effective expression of f we can possibly use. It is proof of genuine exp ancy, and expectation is the forerunner of m festation. Jesus gave thanks before He raised L rus from the dead as well as afterward.

There are many evidences substantiating the clusion that gratitude is an innate part of the Christian. It actually seems to be an involun emotion. There are times when we just cannot

ng thanks. Complete lack of appreciation is a k of ignorance and savagery. It is certainly nconducive to success and happiness. These facts known to everyone. "Thank you" is among the phrases parents usually teach their children.

As we cultivate the habit of giving thanks it be- es more and more evident that gratitude is ly linked to God Himself. It is the very essence pirit. Express thanks, and we let God express self through us. We let Him express His love, om, and power to the world about us. Yes, ksgiving is God giving.

Thanksgiving and praise are virtually synony- s. Praise the source of your good and you ac- ate the coming of your good. If this sounds in- ible, try it. Try praising the people about you serve you in any way. Praise them silently and bly when it is convenient. Watch the miraculous t your words have on them.

Praise is a priceless gift, and yet it costs the giver ing. It is in fact as beneficial, if not more so, he giver as it is to the receiver. It is good for body as well as the mind. An eminent physician ntly told me that expressions of praise and grati- are especially good for a weak heart. The warm ng that accompanies such expressions has a ning effect on the heart of the one from which ows. Yes, it is good to be praiseworthy but it is lly good to be praise-willing.

Praise has a distinct effect on growing things. o probably know people who are more successful growing flowers than others. These successful eners are said to have a "green thumb," but

a little observation will reveal that they also hav warm heart, especially toward flowers. Luther B bank used to talk to his plants just as he would people. He told them that he loved them and wo care for them.

Many people believe that inanimate objects spond to the power of praise. I know a number people who praise and bless their cars each morn before starting to drive. If you are a little skepti try this sometime. Bless your typewriter, sew machine, fountain pen, or any other object w which you work. Speak to these instruments jus though they were alive and understood every w you say. Bless them and thank them for the ser they render you. Be persistent in this and see w happens. You will be gratified with the result am sure.

Yes, the power of praise and thanksgiving is important factor in the life of man. It works w ders on the people and objects toward which i expressed, but greatest of all are the wonder works on those who express it. Much of our pr and thanks should be showered upon God. Not He requires it of us or that it changes Him in way but because it magnifies Him in our sight makes Him more real to us and makes us m able to recognize Him in the world about us. C thanks often to God. Bless Him and praise Him the good He is constantly showering upon us. C Him thanks for the good we now have and for good we expect to have in the future. "Giving th always for all things in the name of our Lord J Christ to God."

Peace and Freedom

HELEN DOUGLAS FLIGH

HISTORY RECORDS many noble attempts of man to establish peace in the world, and today he is more busily engaged than ever in the ef- of restoring harmony in his own individual d and in the world of his fellow man.

The word "peace" implies different things to ferent people, and many of us hold different s about the ways and means of establishing e. Just what does "peace" mean to you? Just are your individual requirements for peace? n order to understand the meaning of peace how to establish it, we have only to devote elves to a study of clearly defined facts to see it is not a condition that earthly rulers can ie" to their peoples through arsenals, through eships and bombers, nor through trained armies, es, and air fleets. It is not a condition that an dual can assure to himself through the pos- on of houses and lands, stocks and bonds. Peace ormulated by man is a fragile thing. As Jere- n says, "They have healed also the hurt of my le slightly, saying, Peace, peace; when there peace."

n the light of the Bible writings it seems al to say that immediately following man's lsion from Eden God's will toward him was and unyielding, or perhaps we should say that a so interpreted God's will. Man explained all

his sufferings as punishment from God not o
for his own errors but for the errors committed
his father, his grandfather, and even by his gr
grandfather. "I Jehovah thy God am a jealous G
visiting the iniquity of the fathers upon the child
upon the third and upon the fourth generation
them that hate me."

Sin and its punishment assumed proportions
became a burden from which there was no esc
and man felt weighted down by it for centu
The will of God, or man's conception of His v
created barriers to understanding between God
man. Warring elements found their way into e
ramification of man's existence, and he longed
deliverance from them. He longed for some f
of reconciliation, for peace and harmony betw
himself and God. No less did God desire pe
between Himself and man.

A seer of the early centuries, Isaiah, for
the correct vision of the manner in which this
relation between God and man was to be bro
about, and he gave man the assurance that "u
us a child is born . . . and the government s
be upon his shoulder: and his name shall be ca
Wonderful, Counsellor, mighty God, Everlas
Father, Prince of Peace. Of the increase of
government and of peace there shall be no e
Man was buoyed up by this hope for hundred
years, and when the Saviour was born the an
heralded the beginning of His reign with the
words: "For unto you is born this day in the
of David a Saviour, which is Christ the Lord.
And suddenly there was with the angel a multit

eavenly host praising God, and saying, Glory
in the highest, and on earth peace, good
ard men."

significant that the angels called attention
fact that God's will toward men is peace.
will toward men." God wanted men to un-
clearly their relation toward one another,
is a sign of progress that man is gradually
g his conception of God's will toward him.
sign of development that the truth is dawn-
man's consciousness that God's will toward
only good and that any apparent lack of
od in his life is there because of doubt on
and not because God wills it for him.

en Jesus reached maturity and entered upon
ching and work He immediately set about
trating this good will of God toward men.
ed men's sick and diseased bodies, He re-
heir sight and hearing, He forgave them
s instantly, He pronounced the benediction
and harmony upon their life and affairs.

s gained His own peace and freedom through
owledge of Truth. It is interesting to con-
e that man cannot be "given" freedom and
ven Jesus made no promise of giving these
s to man. Man is made free. Talking one
a group of His followers, Jesus said, "Ye
ow the truth, and the truth shall make you
n the same discourse Jesus repeated this
If therefore the Son shall make you free,
be free indeed."

the common experience of men to become
a time in the wilderness of sense. It is writ-

ten of John the Baptist that he was "the voic
crying in the wilderness." Intellectually John g
the meaning of Truth, but he was never fully
to triumph over the barriers of sense. Aft
preaching and baptizing that he did—He
preached to and baptized Jesus—one would
that he would have completely overcome his
and questionings. He beheld Jesus as the Savi
the world whose shoelaces he was not wor
untie. Later, still groping in the wilderness of
he sent his followers to Jesus to ask if He
was the Saviour or if he should look for a

In common with other men Jesus also wa
lost in the wilderness of sense to emerge at t
of forty days and nights victor over every t
of negation, the possessor of peace and fr
faith and understanding that enabled Him to
unequivocally that He and the Father wer
Jesus came out of the wilderness complete
knowledge of the truth that makes men free.

Even like John the Baptist many of us stil
der in the wilderness, never coming to a full "
edge of the truth." We never achieve co
freedom. We sometimes feel bound by the id
we must "serve God" or be punished, an id
enslaves us. Intellectually we grasp the idea
power of Truth; meanwhile the wilderness o
exerts its lure, and even if we do not yield t
henceforth proceed mournfully to serve Go
matter of duty.

To know the truth makes one free. To
to live out of harmony with the truth is to be
by sense. The longing to live unwisely is a l

ht disintegrates the fibers of one's soul and body
l keeps one from enjoying peace and harmony.
oking to any other source than the one Father
all for one's enjoyment and substance is to waste
's life in riotous living.

The "truth" that makes man free and peaceful
nowledge of the true values of life. When one
ree indeed one would do the "right thing" even
here were no God either to punish or to reward.
one cannot do the right thing apart from God,
ause right doing springs from being in harmony
h divine principle and one cannot escape the
ssing of divine love when one is immersed in it.

Only in God can man be free. To be free in
d is to want to acknowledge that freedom. Jesus
at peace with God and free to live life as He
ired; however He had no other desire than to
in accord with divine principle. He said, "No
taketh it [life] away from me, but I lay it down
myself. I have power to lay it down, and I have
ver to take it again. This commandment received
om my Father."

No one can truly have peace and harmony as
g as he feels that he is in bondage. Nor can he
y have peace as long as he responds antago-
ically to the circumstances or experiences that
ke up his life. Only when he feels free can he
w peace.

There is something inherent in man that rebels
restrictions upon free growth and expansion of
powers latent within him. Whether one accepts
theory that man was first created perfect and
r forfeited that perfection or the theory that

man evolved from a minute form of animal life one can but agree that all men are fundamentally equal in that they have one Creator. Paul says that God "made of one every nation of men to dwell on all the face of the earth" and that He is "no respecter of persons."

The world over man is now awakening to the Truth—and liking it—that there is one great Being unseen but real and infinite, who is vastly more to him than a stern judge waiting to punish him for some error he may make. Man is awakening to the Truth that this great Being is his Father, that the will of this Father toward him is good, and that peace attained through knowing this is the only peace that is real and freeing and lasting. Man is learning that he cannot have peace within himself nor help others to have peace without acknowledging the true source from which it comes.

All of us can have peace. Regardless of the condition of the world or of the people around us, we can have peace by knowing Truth. God's will toward man is good. Man's work is to recognize God's good will toward him and likewise to have good will toward God. Man's will must be marshaled into line with God's. God has willed peace and harmony for man. Man must will peace and harmony for himself.

Great is thy faith: be it done unto thee even as thou wilt.—JESUS CHRIST

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

I THANK THEE FATHER

ILLUMINATION

ALL THROUGH the Scriptures, the different attitudes of mind necessary in prayer, are pointed out. We are told to be instant in prayer, to pray with the Spirit, to pray with understanding. We thought that prayer was something we could do in any way, at any time. But we have learned that to get results, we must pray with persistence and understanding, and with faith.

Persistency in prayer awakens the spiritual consciousness and sets into perpetual glow the light within. When this has been accomplished one is in a constant state of thanksgiving and praising, and the joy of a conscious union with creative mind is realized.

Illumination comes from within. By affirming, and giving thanks, by meditating on words of Truth in the silence, you open your consciousness to the divine Presence so that the light and power necessary to enable you to bring forth the good results that you wish to manifest may be given to you.

Boldly realize this prayer:

I give thanks unto Thee, Thou all-providing God, for the light of Spirit shining into my consciousness.

God is the source of your health. Let your wo of praise and thanksgiving be to Him, and the crease will be even greater than when they are dressed to man. Bear in mind that the word of G releases the pent-up energies that are imprisoned the cells, and when released they restore the b to health and wholeness. The perfection of this re ration is in proportion to the understanding and dustry of the individual.

You may nourish a good thing by thinking h good it is—a beautiful face, a beautiful form, wh ever it may be that is good; but suppose you t the negative side, will you then get results al Yes, absolutely. You will get just what you th about. The thought of nourishing is a very g thought, because it shows you just what you Your mind draws upon the vital forces, and acco ing to physical laws you alter your tissues. Eit you tear down your body or you build it up.

The "door of the temple which is called Be tiful," is spiritual understanding. The door op when you pray and praise.

Relax, let go, and deny all error beliefs in gard to sin, sickness, or death. Realize that you a child of the Father and resting on the bosom infinite love. Realize that the Father-Mind rests perpetual realization of health and that that w seems to be sickness does not exist in Truth. T affirm this healing prayer:

I thank God that I am nourished with living words of Truth.

e prophets of old knew the power of increase
t in thanksgiving. "Praise ye Jehovah," is
d again and again in the Psalms, because the
st knew that praise and thanksgiving divinely
l tap the mighty reservoirs of God-Mind and
nes of the kingdom into manifestations.

lay metaphysicians all over the world are
g this law of increase. Through blessing and
g and giving thanks for both the visible and
e good they are demonstrating the abundance
rightfully man's to claim.

ise and thanksgiving awaken the supercon-
ess and set into activity a flow of substance,
e, and power. When this has been accom-
one is in a state of great ecstasy and the
a conscious unity with creative mind is re-

inate all the negative thoughts that come into
ind, yet do not spend all your time with de-
ut give much of it to the realizing of waiting
ce, and life, and power. Some of us have in a
e inherited a belief in "hard times," by en-
ng the race thought so prevalent around us.
t allow yourself to make this mistake. Re-
r your true identity, that you are a child of
nd that your inheritance is of every good thing
Him.

clare that you are functioning in the very
of God-Mind and affirm:

*ank God that I am satisfied with the pros-
of Spirit.*

Faith Must Come Aliv

RUTH BARRICK GOLDEN

A GROUP of writers sat around a wo table at a summer conference, analyzi manuscript that had just been read al story that was admittedly good but that h sold.

"It is beautifully written," said one, "th struction is smooth, the language clear and c the characterization, atmosphere, and motivat all good. Nothing seems to be lacking, but how it just doesn't come alive!"

"That is like our knowledge of Truth," I th We may know the rules, we may be certain t have mastered the formula. But unless Truth in our everyday experience, unless it enable live the victorious and radiant life, no matte the circumstances or the setting in which v ourselves, our faith is static and something n done to make it come alive.

Doubtless the great majority of Unity s who have been studying for even a short tim that the central core of Truth is a firm faith omnipresence and availability of God to mee need of every human being.

As one earnest and somewhat harried after peace and happiness recently wrote have read and studied everything I can find. the rule of faith. I know what I should do i to solve my problems, but I just don't know

ike the writer whose story was "letter perfect," is seeker has the formula, but she too needs that dded something to cause it to come alive. Can we iscover what this something is and how to appro-riate it? It sometimes happens that we fail to do ie right thing, the thing that would solve the roblem and give the correct answer, just because e are looking for something intricate and difficult nd obscure, when all the time the solution lies in ie simplest procedure imaginable.

We recall the story of Naaman the leper who as instructed by the prophet Elisha to go down to e River Jordan and wash himself seven times if he ished to be healed. "That little insignificant ream!" we hear the proud Naaman saying in effect. Why we have real streams back in Damascus—if a ith is all that is needed! I thought I would be ven some difficult thing to do, or that the prophet ould speak the word or work some miracle with is hands to heal me."

You see? There was no need for any difficult ual or complicated treatment. When Naaman (be-ving of course) obeyed and did the simple thing, told, he was healed. Today when we are told that od is the only power and that we need only to re-x and become quiet and turn to Him, we all too ten do as Naaman did. We begin to look for the volved ritual—something deep and complicated do, something entirely worthy of our intellect, of r powers! Or we expect someone else to do the rk for us, instead of following the simple rule at will bring results.

"Relax and be quiet, and let God." That is the

first step in attaining a living, working faith—r
alizing that life is consciousness, God within. "Hav
this mind be in you, which was also in Christ Jesus."
Is not this the same creative, potent, all-wise min
that the Father has given to you and to me? "I an
the Father are one." "Christ in you." The power
there; we have only to use it.

I once watched a father teaching his young so
to swim. At first the little fellow was frightened b
the water, shrinking from the lapping waves an
clinging to his father for safety. But the father p
tiently and by degrees took the boy farther an
farther out each day, supporting the child's weigh
with one hand and showing him how to kick an
paddle, finally leading him to let go and trust hir
self to the buoyancy of the water.

"Daddy, I can do it! I can do it!" The child w
jubilant when he discovered that he could stay o
the water and propel himself without sinking. "O
Daddy, there's a floater inside me, and I didn't kno
it! It just swims itself!"

It is certain that the father could not swim for th
boy. He could not take for the child that necessa
step of using the power that is within. He could on
show the boy how to use something that was alrea
his. The boy's faith and his final letting go put th
"floater" inside himself to work. It is said that Be
jamin Franklin so perfectly trusted this power with
himself that he once went to sleep while floatin
on the water and slept for an hour!

Each of us has within him a "floater" of fai
and power. When we learn to relax and let go an
trust ourselves to it, then we too can ride the wav

; then we have mastered the secret of the wonformula: "I can do all things through Christ." t," you say, "I have relaxed and trusted, and roblems are still there. The tension is still " Then, beloved, you are mistaken about havlaxed and intrusted everything to Him. I too hought many times that I was leaving it to the , when all the time I was acting as absurdly as ar conscientious woman who rode many miles rocky road in a rickety buckboard, with a bundle on her lap—because she didn't want ule to carry that extra burden! We must learn go and let God.

he key to life is right here within us, and we er the philosophy that marches, the faith that the formula for triumphant living, when we he key and release our divine power, the Christ within.

o longer do we think of a life of inertia and ss as a victorious life. A faith that marches is at works. By relaxing and trusting we do not that we are to sit supinely down and let things n or to depend upon others to work miracles

early life I had piano lessons, and for many could play a few simple pieces. I can still usic, but I should dislike to be asked to play after years of neglecting practice on the piano. he does not learn a formula or a technique just ow it but rather to use it! "Forgive us our as we also have forgiven our debtors," we been taught, and certainly we realize that this ecessary if we are to live triumphant Christian

lives. But we have to do more than say it or r
that it is necessary; we have to do it if it is to
in our affairs! We must forgive!

"Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases."

We may know the sound metaphysical p
ple involved here, but unless we put it to wor
actually forgive, we cannot honestly sing the
song or receive the blessings mentioned. Go
not forgive us our iniquities unless we also fo
Our diseases will not be healed unless we r
our harbored resentments, our old grudges
sense of injustice, jealousy, and the like. Modern
ical science knows and admits that these har
negative attitudes, hidden fears, and tensions
are the basic cause of the many human ills that
in such untold loss of peace and happiness i
world. Almost every popular magazine tha
picks up has an article dealing with this su
But reading about it and knowing about it
enough. This principle of forgiveness, the
law of forgiveness, must be put to work if v
to benefit by revealed knowledge. Forgiving
who trespass against us (yes, and forgiving
selves) will release the tensions and bring t
laxation necessary to health.

Let us repeat. Relaxation does not mean i
It often happens that the idle person is full c
sions and fears. After losing his fear of the
and learning to float, the boy referred to

t stop there. He must master new strokes and
p muscles in order to become a swimmer of
and endurance.

like manner we must put our faith to work
are to grow in power. "I was fast becoming
less invalid," said an elderly woman afflicted
so-called arthritis. "My daughter had me in
el chair, waiting on me hand and foot. I had
d the stage where I could not dress myself
uld hardly lift food to my mouth. But fortu-
I came to myself before it was too late; and
I once took hold of the faith in my God-given
to snap out of it, the languor and resignation
e. I began doing things for myself. Painful
vas, I began standing on my feet, holding to
ir or the edge of the bed with hands that
ed with burning pain. I began to take steps,
it on myself, to limber up those stiff muscles
art the blood to circulating and the lymph to
g. The power of God worked mightily in me,
how I am able to get out and dig in my garden,
e for myself and enjoy life. God certainly
us when we help ourselves!"

rtainly He does, He "who healeth all thy
es."

e is always there within too, at the very center
r being, He who "healeth all thy diseases,"
ho "forgiveth all thine iniquities," He who
you the freedom for which every human being
freedom from illness and pain, freedom from
om and inertia, freedom from fear and all
n. Let us turn in simple faith to Him and re-
His power within us.

Oh, we want the faith that realizes and rel
His power. We want a faith that goes to work
does the next thing next, knowing that one
leads to another and that Spirit will lead us
the perfect light.

I have a dear friend whose life exemplifies
She is the most relaxed, the most serene and
fectly poised person I have ever known. Ye
is literally like a dynamo. If she enters a room
some sort of meeting is in progress and quietly
her place without so much as a word, with only
sweet little smile for anyone who happens to g
her way, there is immediately a feeling of rad
in the room. It is as if another light had been t
on. She is a person who goes about doing
spreading joy, much as I imagine Jesus must
done. She writes the cheerful note, takes the fl
or fruit and a happy greeting to anyone in ne
this cheer. She shops for the shut-in, speaks the
word when others criticize, gives the uplifting
of courage if circumstances have darkened
friend's outlook on life. Truly she relaxes i
love of God and radiates the light of that love
within.

You know what this inner radiance does;
it glorifies every situation in life. Not long
watched two young mothers making group snap
of their children. The first mother got the y
sters together and began trying for the perfect
giving harried instructions. "Now, Joe, don't
making faces like that," she admonished w
frown. "You always have to ruin the picture
your silliness. Sue, will you stop fussing with

ir and be still!" And so on, until the children were sllenly reflecting her own attitude. Then she sapped the picture. When it was developed, there vis a group of tense little bodies, with almost expessionless faces.

The second mother took the camera and smiled a the children, placing her finger on the lever with-t a word of instruction. "That's a lovely back-ground," she commented gaily, "and a lovely bunch o kiddies, if I do say so!" The children relaxed and ginned, their faces coming alive with the reflected diance of their own smile, their sullen attitudes nelting into grace and beauty in the warmth of love. t was a beautiful picture!

We said in the beginning that the way to triinphant living is to relax and become quiet and let he Christ at the core of our being take charge of us nd our affairs. "Relax and become quiet, let the hrist within take over."

We have tried so many things to bring our faith live. Suppose we just try this—it is so simple.

Ye Shall Find

The land of opportunity
Is anywhere we chance to be,
Just any place where people live
And need the help that we can give.
And he who seeks the Lord finds too
The work the Lord would have him do.

—*Nina Stiles*

"Our Daily Bread"

CHARLES H. KYSON

"OUR DAILY BREAD." What significance does one give this thought from the Lord's Prayer? Is it merely limited to the bread thrown a slave on a treadmill endlessly traveling nowhere? Or does one rise a little higher, giving it the figurative meaning of a paycheck painfully stretched to meet our daily needs?

As a person rises in a sense of material abundance he may still conceive of his "daily bread" as his bank account, his stocks and bonds, or his buildings and lands, these being his visible wealth. To such a person the mountain of limitation may loom high, for possessions can

> "Fold their tents like the Arabs,
> And as silently steal away."

Mounting higher in understanding faith, the seeker knows better than to be satisfied with effects alone. He must find the source; he must learn the law of supply and how to apply it. Now he begins to see over the peaks of fear. For him the obscuring fog of materialism clears; at last he sees the source of his supply. It is our Father, whose creating for His children continues beyond time and eternity.

Those arresting words of the Lord's Prayer "our Father," indicate a relationship that all fondly recognize, that of parent and child. Of all human ties, this is the most selfless. What wouldn't a

a father do for his children? All that he can! rely he would wish to secure for them health, ess, and prosperity; his highest desire for would be that they might progress in an standing faith with which to solve all their lms.

Could the heavenly Father wish less for His n than an earthly parent? Remember that ever eager for everyone to seek more of Him, He is the source!—the source of all good, all ance, all supply. Out of His substance come gs, yes, and continually more things. Imagine limiting His abundance to mere daily bread! telligence tells us that "daily bread" must be ol, but one of great promise!

The impractical dreamer who conceives the di- way to be an effortless way to supply will be pointed. In their present state of perceptive- hen have a job to do, and an increase in standing faith helps them to perform it. Un- ding faith imparts greater skill, endurance, fectiveness to the worker. The Father's law ntially practical and usable, for He has a ssionate understanding of the needs and capa- f His children.

As one rises in spiritual comprehension "daily d comes to include better health, more con- and better-paid employment, and a generous one's living standard. In attaining all this ed for a rational balance between the demands outer and the spiritual realm is considerably ed. An unbalanced and irrational striving for al possessions can impede spiritual progress,

impair health, nullify effort, and cause an house of cards to come tumbling down.

Jesus clearly stated the law: "Seek ye firs kingdom . . . and all these things shall be a unto you." Reverse this law and disaster st The impractical individual who consistently ig all traffic lights at street crossings simply ask trouble! The analogy is obvious.

Thus emphasis on progress in the outer s never outdistance development of the inner of Spirit. An understanding of the spiritual syn ism of the "bread" implies knowledge of the taining and continuing presence of God. In prehending Him as a loving and understa Father, as well as an ever-continuing source of dance, one's supply becomes independent of material agency and is placed on a firm found its continuity is assured.

The Father, being supreme intelligence, more effectively for His children than they c for themselves. He who limits his supply to check, to fluctuating investments, will dispe clouds of fear, once he comprehends its sou divine. He will feel relief; he will breathe a new and exhilarating freedom.

Reading about God, listening to lectures Him, and abstractly considering Him, these their uses. This intellectual approach is nec to many; it satisfies a desire for logical con tion; it serves as a foundation for belief; b this is not enough. As an illustration, try to de love! The only way one can know love is to f Truly feeling is the silent language of the

Trough it the Father unfolds His ideas for those wo contact Him in prayer and meditation.

One should pray with expectation, visualizing t objective as already accomplished! Intellectually e may study and conceive of the operation of ine law in healing, but only through feeling les one comprehend! Suppose one prays for divine dance. How does the answer come? Prayer and ditation develop spiritual sensitivity. Through ling one records the divine message in one's sciousness. It may seem to come from a passage a book, through some chance remark, or directly, a flash of thought. But click! It comes! One grate-ly explains: "Why that's it, the answer! Of rse it is."

This sensitivity to the Father's promptings in-ases as one ascends in understanding faith. In io one finds an analogy that illustrates the im-tance of a good contact with the Father. Con-er the devices designed and the care taken by io technicians to cut out static and other inter-ences with reception.

Spiritually one strives for a like result in rid-ig one's consciousness of the senseless stuttering l howls of materialism. One's receiving set is 's sanctuary of consciousness, where in reverent nce one tunes into the Father's divine broad-ting station. Alerting oneself through prayer and ditation, one feels the divine signals coming ough with increasing clarity and frequency. Isn't bvious that the answer will come only through eling, through an increase in spiritual sensitivity? us one sees the necessity for consecrated spiri-

tual tuning to receive the messages of the Father

The symbolism of the bread is amplified as on considers its spiritual import. Bread is customaril thought of as strictly physical nourishment; givin it the status of the "staff of life," we extend it meaning into the realms of Spirit; the divine con sciousness of it feeds and vitalizes one's being. I supplies that continuing manna of understandin faith which maintains a calm serenity under assault of scorn and disbelief, which sustains one at a times.

It is then that the 23d Psalm grows in beaut and significance.

"My table Thou has furnished in presence of m foes;
My head with oil Thou dost anoint and my cu overflows.

Goodness and mercy all my life shall surely follo me;
And in God's house forevermore my dwellin place shall be."

As understanding faith ultimately crystallize into serene spiritual conviction, one becomes conf dent and a ready transmitter of divine energy. I is this understanding faith that heals the sick, whic harmonizes and protects. Spiritual understandin keeps one always tuned in for divine guidance, fo divine supply, and advances undeceived by shim mering mirages of lack; undismayed by vague ap parent peaks of prosperity or valleys of depressio

Spiritual understanding is within the reach o all. Naturally it requires effort, but none beyon

anyone's capacity. The search for it can be a joyous adventure, truly a treasure hunt with a sure reward. It is a wonderful feeling to be able to tune out the clamors of limitations; to prove the continuity of supply; to be sustained in the assurance that now I know that I know. This is the great promise hidden in the symbolism of "our daily bread."

There Is a Light

Myrtle Shay

There is a "*light* which lighteth every man"
Throughout the darkest night.
Though hidden from his mortal eyes, it gleams,
Forever steady and forever bright.

No man need steal his neighbor's light away
Or by its flame be guided to his goal;
He needs but look within himself and pray,
To find the Christ light shining in his soul.

This is the light that leads us down the path
To sweet contentment and to peace of mind;
The light of love that turns aside all wrath,
The love that suffers long and still is kind.

There is a "*light* which lighteth every man,"
The light of Truth that lifts him from the clod
And makes his heart in life's eternal plan
A candle lighted by the hand of God.

Two Expressions of All-Good

MARY OLIVE HUDSON

Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of things that are to come; concerning my sons, and concerning the work of my hands, command ye me.

ARE YOU CONFUSED, not knowing what word to say or how to say it, what idea to hold or what action to take? Stand still and declare: *"God in me is wisdom. I know what to do."* Know it with your whole heart, and at the right time you will be given exactly the right guidance. "If any of you lacketh wisdom, let him ask of God who giveth to all liberally and upbraideth not; and it shall be given him."

Are you in need of supply—food, clothing, a place to live, employment, money? Stand still and affirm: *"God in me is substance; I am one with the unlimited source of substance. My abundance is now manifest."* Do we not have the unequivocal promise of Jesus, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive"?

"God is our fount of wisdom, even as He is our source of supply," says Charles Fillmore in *Christian Healing*. It is these two expressions of God, All-Good, that we shall now consider together.

God is the first cause or source of all, but man is the channel through which God expresses Himself on the earth plane. Man was designed for dominion through the perfect expression of his divine power.

dominion necessitates volition, and man chose ecise his volition largely in the negative; hence a built up within himself wrong or limited s of consciousness, and these states dictate what channel he will be for the inflow and outflow ne ideas.

d substance is perfect and limitless, and God to express His perfection and abundance. In o He is dependent on the use that man makes channel that he is, that is, the use he makes formative powers; for shaping ideas is his in in the process of manifestation. Man is or with God in the sense that God supplies stance and man shapes it.

d's creation is perfect, but it is always and on the invisible, spiritual plane of ideas. anifestation is the result of thought in man's nd therefore it is more or less faulty or lim- he closer man brings his own thought to the or pure idea the more complete and perfect ting will be his manifestation of God.

wever since man's consciousness is limited by t, by his environment, and by his incomplete anding, the reader will naturally ask, "How man ever to demonstrate health in the midst parent disease, success in the midst of ap- failure, strength in the midst of apparent ess?" The answer lies in the fact that man may pon God as wisdom.

s wisdom may come to man as the precise e is to speak on some specific occasion, but t is that wisdom exists and always has existed innermost being. It is God in man—man's

real self, his I AM—and therefore he knov
stinctively and without doubt that God is the
It is because of this intuitive knowing that
able to make his affirmations of health, su
abundance, and other things in the midst o
pearances of the very opposite. In making t
these affirmative ideas in consciousness and in
not just in speaking the words, he brings his f
tive powers into conjunction with the divine
and thus he brings forth his perfect manifestat

The 45th chapter of Isaiah is a wonderfu
position of God as first cause, as the one sourc
the 11th verse describes God, All-Good, as the
of wisdom and the source of supply: "Thus
Jehovah, the Holy One of Israel, and his M
Ask me of things that are to come; concernin
sons, and concerning the work of my hands
mand ye me."

Israel metaphysically interpreted represen
spiritual consciousness, the real man, the man
has power with God, spiritual and material. It
I AM functioning on the spiritual plane and bri
forth its perfect manifestations. It is the patte
life for the wielder of dominion that each of u
designed to be. By "Jehovah" is meant the
God individuated in man. The word "holy" i
spiritually whole and perfect. "Jehovah, the
One of Israel," typifies the perfect functioni
Divine Mind through the mind of man.

"Ask me of things that are to come conc
my sons." With respect to wisdom or guidanc
is passive and God is active. Man has come
fount of wisdom asking for guidance, and to r

he must make himself receptive to the inflow of vine ideas. This results in intuitive guidance in its ghest and best sense, guidance that operates in e most minute detail to protect us from harm and show us how to take each step. The source, super-nscious mind, is timeless and speechless; hence it n inform us of things remote from us in space d time, things that cannot possibly be known to e conscious mind.

"In all thy ways acknowledge him,
And he will direct thy paths."

"Concerning the work of my hands command me." As regards supply man is active and God, substance, is passive. All-Good is functioning as an's source of supply. To receive this supply, man ust impress his thought upon etheric substance, and cording to the thought, so will be the form.

The entire 45th chapter of Isaiah is recommended r reading. A metaphysical dictionary or a good ble concordance will help immeasurably to make e chapter a workable pattern for you.

The chapter begins with these words: "Thus ith Jehovah to his anointed, to Cyrus, whose right nd I have holden, to subdue nations before him . . I will go before thee, and make the rough aces smooth."

Cyrus was a barbarian. He is symbolic of the ill ruling in sense consciousness. In the 5th verse cob represents the human will struggling to re-ize its identity with the spiritual consciousness, d Israel represents spiritualized will. The will is hovah's "anointed." It symbolizes man's dominion, t it must be trained to function as the tool or

servant of the spiritual consciousness. It is only a man comes into a realization of who he is—namely the I AM, a son of God—that he becomes aware of his unlimited power to build a perfect world.

The 7th verse reads: "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doth all these *things*." Jehovah here is the law, and the law is that as the thought is so is the manifestation. God is mind, and the substance of mind is ideas. But man shapes the ideas, and because of his consciousness what man shapes sometimes comes out as an inversion of good, which is evil; or it comes out as limitation or absence, and so there is darkness instead of light.

Throughout the whole chapter we are told that even in our ignorance we are constantly building our world through our thoughts and that if we will only awaken to this fact and use our faculties in the service of the one God, there is no limit to what we can achieve. "Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and there is none else."

It is very simple, as all profound things are simple. God is mind. Man is one with God, God individuated. So man has this marvelous mind stuff with which to work. It is our guidance and our supply. Supply might be our downfall if we discovered that we had unlimited power to draw upon it without purifying our will. But when the will is joined to divine wisdom, the balance between desire and fulfillment is perfect.

"Thou wilt show me the path of life;
In thy presence is fulness of joy."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 5, 1950

UNITY SUBJECT—*Disciplining Our Desires.*

INTERNATIONAL SUBJECT—*Overcoming Temptation*—Matt. 4:8-11; John 6:15; Rom.13:12-14; I Cor. 10:12, 13.

8 Again, the devil taketh him unto an exceeding mountain, and showeth him all the kingdoms of world, and the glory of them;

9 And he said unto him, All these things will I give thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: is written, Thou shalt worship the Lord thy God, him only shalt thou serve.

11 Then the devil leaveth him; and behold, angels and ministered unto him.

6:15 Jesus therefore perceiving that they were about come and take him by force, to make him king, withdrew again into the mountain himself alone.

13:12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and mak provision for the flesh, to *fulfil* the lusts *thereof*.

12. Wherefore let him that thinketh he standeth heed lest he fall.

13. There hath no temptation taken you but su man can bear: but God is faithful, who will not suffe to be tempted above that ye are able; but will wit temptation make also the way of escape, that ye m able to endure it.

GOLDEN TEXT—*Blessed is the man that end temptation; for when he hath been approve shall receive the crown of life, which* the *promised to them that love him.*—James 1:

SILENT PRAYER—*I discipline my desires to form to the law of my well-being.*

Desire is the mainspring of life, the root activity and all growth. "When the desire co it is a tree of life." The nature of a tree is to mature, and bear fruit, but unless it is prun the proper season and trimmed to fit its surr ings, it grows wild, and the fruit it produ inferior to what it might have been and what, proper care, it would have been.

Temptation is desire that has not been p in season, but that has been allowed to run until it threatens to produce undesirable fruit one who realizes that he possesses power to men by his words or by his magnetic presenc to lead them where he will may feel the temp to use that power for his own aggrandizeme he may be moved by what to him seem w motives; for example, to improve the lot c fellow men. Those who have attained maste

laws and can control external events are a tremendous temptation to manipulate them in a way that they think best. To control outer for personal ends is to worship personality, is the man-made "devil" of ambition and for power. To worship ambition, mistaken ism, or narrow nationalism brings present in the world of events, because the man of ening ambition centers all his thought, pur- nergy, and time in the service of this personal " and concentration succeeds in the personal as in the spiritual. Under the divine law the ne worthy of such devotion and undivided is "the Lord thy God."

The word "mountain" represents an exalted of mind or consciousness, but the exaltation sonality leads to disaster. To deny personality ace in consciousness and to ascribe power to iritual only is to overcome the temptation to e power we possess in selfish, self-centered This done, our thoughts regain poise, and no erations of self-importance or of outstanding can tempt us from the true exaltation that from holding the ideal of impersonal service.

The urge to do good, which everyone has in latent or patent form, is one that, if it is to itself, must be seen and not heard. To speak much defeats its end. Talk is a cheap sub- for action. To withdraw "into the mountain f alone" is a wise step for anyone who is d to be drawn away by the adulation of the al self. When our work speaks for us we do ed to be elevated to a pedestal and glorified

by those whom it may have helped.

"Put ye on the Lord Jesus Christ." The standing characteristic of Jesus was His so mindedness. He gave little thought to His wants, much to those of others. He is our G Exemplar. Less work and greater rewards fo were alien to His principles. His aspirations of a different tenor. He said: "To this end I been born, and to this end am I come into world, that I should bear witness unto the tru Everyone who has been privileged to come into world in the form and fashion of man has c to that same end: to bear witness to his true na to obey his instinctive urge to right conduc make himself a son of God.

The "way of escape" from temptation is way of the sublimation of desire. As we ele our thoughts we refine our desires above the of the physical or sensuous nature, and take place in either the mental or the spiritual sp As a rule sublimation is a gradual process, but f ful effort brings us at last into spiritual consc ness or the mind of the Christ, where temptatio longer has power over us.

QUESTIONS

1. What is temptation, and what are some of subtlest forms?
2. What "devil" tempts us most often?
3. What does the word "mountain" in the t represent?
4. How do we overcome the temptation to power to serve selfish, personal ends?
5. Is the ideal of impersonal service a safegu against temptation?

6. For what high purpose have we come into the world?
7. What "way of escape" from temptation is provided us?

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Lesson 7, November 12, 1950

NITY SUBJECT—*Fellowship through Tolerance.*

TERNATIONAL SUBJECT—*Enriching Our Christian Friendship.*—Acts 11:11-18; Phil. 2:1-5.

11. And behold, forthwith three men stood before house in which we were, having been sent from sarea unto me.
12. And the Spirit bade me go with them, making no inction. And these six brethren also accompanied me; we entered into the man's house:
13. And he told us how he had seen the angel stand- in his house, and saying, Send to Joppa, and fetch mon, whose surname is Peter;
14. Who shall speak unto thee words, whereby thou lt be saved, thou and all thy house.
15. And as I began to speak, the Holy Spirit fell on m, even as on us at the beginning.
16. And I remembered the word of the Lord, how he id, John indeed baptized with water; but ye shall be ptized in the Holy Spirit.
17. If then God gave unto them the like gift as *he did* o unto us, when we believed on the Lord Jesus Christ, o was I, that I could withstand God?
18. And when they heard these things, they held their ce, and glorified God, saying, Then to the Gentiles o hath God granted repentance unto life.

1. If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,
2. Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;

3. *Doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself.

4. Not looking each of you to his own things, but each of you also to the things of others.

5. Have this mind in you, which was also in Christ Jesus.

GOLDEN TEXT—*Not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus.*—Phil. 2:4, 5.

SILENT PRAYER—*I take thought for the interests of others as well as for my own, in the love and humility of the Spirit of the Christ.*

Tolerance is not an easy lesson to learn, but until it is learned there can be no fellowship in the Christian sense of the word. Peter, who represents faith, had been taught early in life that he was a member of a chosen people, separated from the other peoples surrounding them by their faith in the one God. Before faith can benefit us it must unite us in a bond of fellowship with all who believe in God. Schisms and divisions weaken the work of faith.

Peter's dream could not be interpreted literally and the timely arrival of the three men sent from Cæsarea by Cornelius, gave Peter the necessary insight into its real meaning. He saw that he could no longer be a "respecter of persons" if he was to continue to believe in God. God has always been absolutely impartial and impersonal, sending rain and sunshine on good and evil alike; but through ages of mankind's history man has felt that he could

afford to be so catholic in his tastes, and the st has been denominationalism and separation ll its undesirable forms. Atheism, which is now nant in the world with the spread of material- is perforce bringing believers in God together. Holy Spirit or Spirit of the Christ, instead of rating, brings men together in a common faith. By using faith in all that we do, we increase our ctiveness one hundred per cent. Nothing is too mon or too unclean to be transformed by an ion of faith, provided that this faith is estab- d in Christ.

Vision deepens one's faith in God and in due leads to confidence and self-possession, which qualifications for leadership. He who knows elf to be a son of God loses his fear of men d stands forth ready and able to be himself at mes and under all circumstances. Under all cir- tances, he intrusts himself to the guidance of Holy Spirit and he receives the baptism of that it as he depends on his faith in the Christ. As as Peter began speaking to Cornelius and his embled guests the Holy Spirit fell on them all.

The Spirit bade Peter go with the three men Cæsarea. Peter had so opened his mind to the lov of Divine Mind that for all practical pur- s they were one and the same, and he had open ion.

The words that Peter was to speak were to save relius and all his "house." Salvation includes the ce man. Truth "saves" man by freeing him from o and ignorance, endowing him with power to ifest health and happiness without external aids

to these ends, inspiring him to express his larg broader interests in service to his fellow men. Th aims may not all be catalogued under the religi nature, but they are all part of our composite natu which it is the divine will to transform and devel The composite nature of man may be compared the Gentiles, to whom "God granted repentance u life." The religious nature (the Jews) cannot g say this recognition of God.

The mind "which was in Christ Jesus" insu fellowship through tolerance. Jesus was divin tolerant of all save hypocrites, who are beyond pale of Truth. Jesus, incarnate Truth, pointed up error of hypocrisy. Otherwise, His life and teachi revealed the "fellowship of the Spirit" and its "t der mercies and compassions" for all. We do w to follow Him daily and hourly, developing th saving traits of mind and character.

QUESTIONS

1. Is tolerance an essential of Christian fellowshi
2. Has man ever approached the Absolute in impa tiality and impersonality?
3. With respect to fellowship what does the Ho Spirit effect?
4. Can we increase our effectiveness through faith How?
5. What do the Gentiles represent in our natur
6. What one personal trait is rightly outside th pale of tolerance?

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Lesson 8, November 19, 1950

UNITY SUBJECT—*Practical Goodness.*

INTERNATIONAL SUBJECT—*Worshiping Toge* —Isa. 1:11-17; John 4:19-24; Col. 3:16.

What unto me is the multitude of your sacrifices? ehovah: I have had enough of the burnt-offerings s, and the fat of fed beasts; and I delight not in od of bullocks, or of lambs, or of he-goats.

When ye come to appear before me, who hath d this at your hand, to trample my courts?

Bring no more vain oblations; incense is an ation unto me; new moon and sabbath, the calling mblies,—I cannot away with iniquity and the solemn g.

Your new moons and your appointed feasts my teth; they are a trouble unto me; I am weary of them.

And when ye spread forth your hands, I will hide yes from you; yea, when ye make many prayers, I hear: your hands are full of blood.

Wash you, make you clean; put away the evil of oings from before mine eyes; cease to do evil;

Learn to do well; seek justice, relieve the op- judge the fatherless, plead for the widow.

The woman saith unto him, Sir, I perceive that a prophet.

Our fathers worshipped in this mountain; and ye t in Jerusalem is the place where men ought to .

Jesus saith unto her, Woman, believe me, the hour when neither in this mountain, nor in Jerusalem, worship the Father.

Ye worship that which ye know not: we worship hich we know; for salvation is from the Jews.

But the hour cometh, and now is, when the true ppers shall worship the Father in spirit and truth: n doth the Father seek to be his worshippers.

God is a Spirit: and they that worship him must in spirit and truth.

Let the word of Christ dwell in you richly; in all teaching and admonishing one another with psalms nns *and* spiritual songs, singing with grace in your nto God.

GOLDEN TEXT—*God is a Spirit: and they worship him must worship in spirit and tr* —John 4:24.

SILENT PRAYER—*I worship God in thou feeling, intention, and action. Forms and ceremo have nothing to do with the inner communion my soul with God.*

Rites and ceremonies are not vital adjunct faith, although they serve as reminders that f is a part of life to those who without them w forget this fact. Faith is a matter of the l life or heart and of its expression in action. It becomes intensely practical rather than theoret

A person may observe the outward forms ceremonies of his particular church and yet no religious in the real sense of the word. True w are the criterion of a son of God. Before he claim to be a son of God he must get this p clear.

The first step in practical goodness is on denial. We clear the mind and thoughts of evi denying it any place in them. "Wash you, n you clean." Divine love cleanses us from all the of self and sense. The word of Truth make clean in mind, body, soul, and spirit. As we bec conscious of the truth of our words we estal ourselves in a consciousness of purity and cl ness that no one can take from us.

With the denial of wrong thoughts we a deny likewise the impulse to wrong actions, ma our acts conform to our thoughts. "Put away evil of your doings from before mine eyes."

ssation of evil thinking comes a corresponding
sion of evil doing. The one follows the other
matically. Ceasing to do evil, we "learn to do
." Learning requires study and practice. We
by taking thought for what is welldoing, and
ing our energies toward that form of expres-
. Unselfishness is required, and with it consider-
of others, a high type of sympathy and com-
sion that comes as we enter into the universal
consciousness and, in thinking of others, learn
orgetfulness.

Self-forgetfulness qualifies us to see life from
viewpoint of principle rather than that of per-
prejudice or petty limitation. We learn to
justice" not for ourselves and our wrongs
or those who are oppressed by injustice. If
rselves are oppressed we can declare our free-
in Christ and go forward in the consciousness
fettered liberty.

To judge the fatherless is not to condemn them,
take the place of fathers to the fatherless.
Father "pitieth his children" and protects them
the consequences of their inexperience. He
ves and cherishes them. Divine love stands
or for those who are not yet able to stand
. This is divine judgment, and the sons of
an pronounce no less.

To "plead for the widow" is to take thought
those who cannot protect themselves, whose
sciousness of divine protection and care is for
me being in eclipse.

Regardless of time or place, true worshipers
the spirit and the truth of worship. Spirit

and Truth are the essence of sincerity and of gen communion with God.

The word of Christ or true word is the c tool in the work of inner transformation. Th fulness and joy are other helps. Thinking, speak and acting in the name or consciousness of power of Jesus Christ is the mightiest help o and brings the surest rewards.

QUESTIONS

1. Are rites and ceremonies an aid to faith, or faith independent of externals?
2. Is faith altogether practical?
3. What part does denial play in practical goodnes
4. How does any one "learn to do well"? Is t method practical enough to be used in decreasi juvenile delinquency?
5. How do we gain through self-forgetfulness?
6. In what respect is it right to "judge the fath less"?
7. How is the work of inner transformation complished?

Lesson 9, November 26, 1950

UNITY SUBJECT—*Giving.*

INTERNATIONAL SUBJECT—*The Stewardship Money.*—II Cor. 9:6-8; Phil. 4:10-18.

6. But this *I say,* He that soweth sparingly shall also sparingly; and he that soweth bountifully shall also bountifully.

7. *Let* each man *do* according as he hath pu in his heart: not grudgingly, or of necessity: for loveth a cheerful giver.

8. And God is able to make all grace abound you; that ye, having always all sufficiency in every may abound unto every good work:

). But I rejoice in the Lord greatly, that now at
n ye have revived your thought for me; wherein ye
indeed take thought, but ye lacked opportunity.
. Not that I speak in respect of want: for I have
rd, in whatsoever state I am, therein to be content.
. I know how to be abased, and I know also how to
nd: in everything and in all things have I learned
ecret both to be filled and to be hungry, both to
nd and to be in want.
. I can do all things in him that strengtheneth me.
. Howbeit ye did well that ye had fellowship with
ffliction.
. And ye yourselves also know, ye Philippians, that
e beginning of the gospel, when I departed from
donia, no church had fellowship with me in the
of giving and receiving but ye only;
. For even in Thessalonica ye sent once and again
ny need.
. Not that I seek for the gift; but I seek for the
hat increaseth to your account.
. But I have all things, and abound: I am filled,
g received from Epaphroditus the things *that came*
you, an odor of a sweet smell, a sacrifice acceptable,
leasing to God.

OLDEN TEXT—*Let each man do according as he purposed in his heart: not grudgingly, or of sity: for God loveth a cheerful giver.*—II Cor.

LENT PRAYER—*I give myself heart and soul to work of understanding and expressing the spir- principles of life.*

he Christian's duty has long included giving or ng. Sharing is a duty in more than one sense. ost readily understood theory of giving is that bles us to discharge our obligations as members ciety to those who have done less for them-

selves than the average person is presumed to
and who apparently are less able to do what ne
to be done.

The second theory is more than a theory, si
it is based on divine law. We see that by giving
open our understanding to the law of increase a
make ourselves receptive to its operation on the sp
itual side. The divine law makes itself manifest
us by reason of our zeal and enthusiasm for shar
in the universal life.

To share in the All-Good it is necessary for
to begin by sharing with others the good we
have. Personal consciousness tends to persuade
that we have only enough for ourselves and that
first duty is to ourselves. If we have anything
over and above what we can use we give that w
a clear conscience.

Such reasoning does not accord with divine l
Those who are moved by love give not of their s
stance only. First they give of themselves for
furtherance of the common good. The Macedoni
(those who are filled with zeal and enthusiasm
the Christ way of life, which is the law of lo
"gave their own selves to the Lord, and to us thro
the will of God."

Because the act of giving produces in us an
panded consciousness that increases our supply
yond measure, "it is more blessed to give thar
receive." To get the most out of even a limited
ception of life we should give systematically. As
do so we come to a realization of life as someth
universal and of our own existence merely as
share in this universal life.

A grudging or ungracious gift may relieve the
ient temporarily, but it leaves the giver poorer
spirit as well as in purse. He who does not give
self first need not expect to remedy his lack of
est, zeal, or enthusiasm by the giving of mere
rial things. Such giving is not in divine order
can do no lasting good. Real giving is the mani-
tion in the realm of form of the underlying
and good will to which we have access in the
less realm of infinite Spirit.

Spiritual giving blesses both the giver and the
ver. Those who give with the expectation of
ng back in another way more than they give
ot disappointed provided they have eyes to see
spiritual blessings. Jesus could have used His
ual power to further His own ends. He chose
ad to ignore all claims of the personal in order
vote His time and thought to teaching and heal-
hose around Him who most needed His care or
could best profit by His instruction. In con-
ence His harmony with divine law was complete,
at He was placed "far above all rule, and au-
ty, and power, and dominion, and every name
s named." Spiritual rewards cannot be measured
ms of material values. They accrue as they are
d, not otherwise.

QUESTIONS

1 Why should we share what we have with others?
2 How is the divine law made manifest in us?
3 How can we share in the Absolute Good?
4 Why is it "more blessed to give than to receive"?
5 What is real giving, and whom does it bless?
6 How do spiritual rewards accrue to us?

FATHER, I come to You with deep thar giving. My life is brimming over w blessings. My heart is filled with a s of praise for the great good You bestow on constantly.

Father, I thank You for the warmth of Y love which flows through me. Your love is finest gift, for I can share this gift with my low men in actions that are helpful, in de that are beneficial.

Father, I thank You for the shining f that makes me know that all roads lead to Y This faith is the morning's blessing, the no day's brightness, the evening's peaceful be diction.

Father, I thank You for Your constant c panionship. In trust I walk the paths of l seeing beauty, believing in the good, find joy in service, and partaking always of Y love.

Father, my heart is full of love and pr for Your goodness.

—*Esther Freshma*

Silent UNITY

I give thanks unto Thee, Thou all-providing good, for the light of Spirit shining into my consciousness.

The Society of Silent Unity, founded more than fifty ago, is the healing department of Unity School, ering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ig faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of to whom we minister. "Give, and it shall be given you; good measure, pressed down, shaken together, ing over."

Our Silent Unity group numbers some hundred conse- l workers who are devoting their lives to God's work umanity. They are proving daily that physical, finan- mental, and spiritual difficulties can be overcome by eous prayer. Even though everything else may have l, we shall pray *with* you, for we have faith that "with all things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. t Unity is praying always, and your co-operation in r is of mutual benefit. Do not hesitate to write to us elp because your problem is personal. All correspond- e is confidential.

Address your request to Society of Silent Unity, Lee's mit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been he by the power of Spirit. Those who wish to gain inspira from someone whom God has healed may write, in care the Unity School Editorial Department, to givers of t testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be warded; also the name and date of the periodicals in wh the testimonial appeared.

I Will Come and Heal

I MUST let you know the good I have received fr reading UNITY. I've read it for a year and don't e want to be without it. I keep my copies beside bed and whenever I am perplexed I reach for o and each time I turn right to the page that helps most with my problem.

The other night I lay awake and just could go to sleep, so I reached for my *Weekly Unity*. Y can imagine how my faith was strengthened whe turned the first turn to "Dear Insomnia" by V Johnston. I started thinking good things of peop and I don't know when I went to sleep. Now I only use it when I can't sleep at night but throu the day.—*Mrs. J. R., Oklahoma.*

THE HEALING of my stopped ears began a few ho after I telegraphed you. Within a week I could h as well as I had for years, and the roaring sou have now died out entirely. The left ear has b bad for years, but it too is now beginning to sh signs of more life. The right ear was apparently ing the same way and after three weeks of it I

eded more understanding than I could bring to roblem.

am more grateful than I can tell, for this great ing. My profession is that of singing teacher, when I could not hear it was impossible to give lessons.—*V. R., New Jersey.*

Filled with Plenty

NK YOU for the help you have so kindly given n response to my letter calling for help. I sat tating on the affirmation so lovingly sent when ock came at the door. I opened the door to find ighbor and another woman. My neighbor said riend had no place to go after 10 p. m. Wednesand asked if I could give her a sleeping room. ed them in although I was in the midst of havpart of the apartment painted, and it was very s. I showed them the extra room I had, which s using as a storeroom and which was terribly ered. She said it would be fine and she would in on Wednesday at 6 p. m. She did, and when aw the room she said, "You really want me to ppy." I had spent the day clearing out the room, ng, waxing, hanging curtains, making the bed, ring it with a spread to match the drapes, a cotspread but cheerful.

he total effect was friendly and cheerful but not nsive. I was to have five dollars a week for this. riends seemed to think the sum very small, but plained there had been no investment, the room not been used properly; also that was the way ould like to be treated if I were in a foreign

country without a home or many friends. Our L and master was right: "Give and it shall be gi unto you"; for my roomer is kindness itself. We very congenial and seem to be kindred spirits.—*E. New York.*

He Shall Have Abundance

ENCLOSED find $2 which I saved in my prospe bank. I have always found the drill a blessing an am usually sorry when the time is up. I find the d has become so much a part of me that I say it in rhythm of my footsteps as I take my daily wa My life has grown more harmonious and I feel h pier.—*Mrs. O. J. G., Wisconsin.*

IT TOOK me a long time to become interested in prosperity bank but since using it I have been hel in both spiritual and financial needs. Small sums money come to me just when I need them. I sh never forget my first bank. Within a few weeks af receiving it I was asked to take the place of a kind garten teacher in a private school. You may send another bank.—*M. F., Alabama.*

I AM INCLOSING the money saved in my prospe bank. The additional is a tithe.

My family has been blessed in many ways th past weeks. My husband will receive a raise t month. My son has a good job during the sum months, and many of our bills are being paid. also purchased a washing machine at very little c My mother is attracting abundance to her. And daughter is earning sufficient spending money.

such an abundance of strawberries that we are realizing a profit from them. God has been wonderfully good to us.

But one of the best blessings is that I'm learning to keep my peace of mind. When a thought of lack comes into my mind I try to replace it with the prosperity statement.—*Mrs. R. E. B., Colorado.*

My Help Cometh from Jehovah

I AM WRITING to let you know how well pleased my children are with *Wee Wisdom.* They really enjoy it when I translate the stories into German. This magazine is ideal for children is the best one I have ever seen and my children are learning very much about Truth. It helps to cultivate a way of life in which love, joy, and peace predominate. We refugees from behind the Iron Curtain are in need of spiritual help and all your publications give us the assurance that God is our help in every need. I thank God and thank you for the wonderful work you are doing in sending us *Wee Wisdom* and *Weekly Unity* without charge so long as the currency restrictions prevent me from sending a remittance.

In prayer and blessing my thoughts are with you. *E. J., Germany.*

HOW GLAD you reminded me of my *Daily Word* subscription. Please renew it and send me another prosperity bank. It seems as though I am lost without that little guide book. I not only use it as my daily guide but also pass it on to others to read. Each person I give one to seems to enjoy reading it. Often when I am upset or things don't go just the way I

think they should I turn to this, my guide. Af
I have read a page or two the saying comes to r
"Be still and know that I am God." I become v
calm and remember that all things work togetl
for the good of those who trust the Lord. Someh
when this is done it all turns out satisfactorily a
I go on my way rejoicing. Many, many thanks
your prayers.—*D. G., Illinois.*

He Is My Refuge

BY A strange coincidence I found your radio p
gram from New York. The children had been wo
ing the dials before going to bed. The next morn
at 7:45 I turned on the radio thinking it was s
tuned to our local station. Out came the voice
your "Unity Viewpoint" over a station in New Y
City that we seldom listen to. I sat down amazed a
listened and wrote down the station number. N
I have the "Unity Viewpoint" to help me start
day right.—*Mrs. J. F. C., New Jersey.*

YOU MAY discontinue prayers about the sale of
home. Things have worked out wonderfully. I h
some very nice people in the extra rooms of
house now, and I have been able to locate some
to care for the large lawn. These were the thi
which seemed to make it imperative that I find
smaller place. So once again it has been proved t
truly God answers when we call for help—not
ways in the way we thought was the right way
in the way He knows is best.—*J. L., California.*

EACH DAY I am more and more grateful for the

nity I have of widening my horizon of under-
ing through the study of Truth. Tensions and
have been harmonized and prosperity has been
gressive thing in my experience. My son, now
n, was so very indifferent to school through his
years and now has grown into a satisfactory
nt in high school. He loves every day, and the
work is always completed.

When he was in grade school, I would bid him
by at our door and affirm to him: "You are a
ct expression of divine wisdom and intelligence,
our day unfolds with divine orderliness." One
e said, "Mother, how can you say that; you
it isn't so! My work is very poor at school." I
"Let us just concern ourselves with the Truth
e situation and not judge according to appear-
." It was not too long before the real Truth
to appear and he found his place in all re-
ships. I am truly grateful for the study of
and for the many Unity friends who extend
ing hand along the way.—*Mrs. H. Y. H., Ohio.*

Father, I Thank Thee

AS A pleasant surprise to receive your letter
March 11 and to read those kind and uplifting
. Thank you very, very much. I also got *Weekly*
Good Business, Wee Wisdom, and some Ger-
literature. Needless to say, I feel very happy
e them all. They are to me and the members
family like food to a starving man, and they
help us, my wife and my children, to bear
easily the need, the material hunger and misery

that have been our lot for the last three years.

I think it was the first time in my life that I found the word of Truth expressed in such a perfect and convincing way. I really do feel lifted through the message of your publications.

Since the Unity teachings came into my life—it is only a few months ago now that I read my first Unity publication—I feel a different person. The more I become acquainted with the fine spiritual qualities of your teachings the more I want to know of them. The freeing and uplifting spirit of love was never before felt by all of us as it is now. I look at the world and my friends and people in general in a different way, I understand and love them better, and they seem to like me better and understand me better.

I again want to thank you sincerely for what you have done for me. It is such a comfort to think how much good you help to bring into the lives of others. —*C. L. R., Germany.*

Unto Us a Child

WE WERE greatly blessed when our prayers were answered for a child. We had three grown boys and wanted a little girl. We adopted our little daughter one year ago last April and got our final papers the following January. God does answer prayers. He is always in the way we plan, but He does answer in His own good way.—*Mrs. F. C. D., Minnesota*

ABOUT eight years ago I wrote for your prayers for my daughter who was expecting a baby—that she might have a normal, quick and easy delivery.

gain when her second son was born a couple ars later. Each birth was almost unbelievably e and triumphant.—*A. R. S., New York.*

****

Free from Care

AS four months ago that I first wrote you for o lighten the burden I was carrying from hav- uffered the loss of my dear wife. By continual of Unity literature, use of the prosperity bank, lso your prayers for me, many beautiful things been revealed to me. I am completely healed my grief, my health and strength is on the up- my finances are improving. In fact, I am be- g to feel like a new man at fifty-four. A few s ago I was despondent and about ready to p, then I read an article in UNITY advising turn ones affairs over to God when all hu- owers seem to have failed. I did this, and lo, icle seemed to take place. My burden was not lightened but was nearly eliminated. As I ue to study God's Word I know that only good me to me.—*H. H. B., Nebraska.*

HE past three months you have been praying for n to relieve him of the liquor habit. I spent an hour each day working with you. The first eeks he appeared to get worse but he finally enced to try to quit and finally quit altogether. w goes to Houston University on a veteran's and is doing fine. Thank God and thank you usand times. It really is a miracle.—*D. T. S.,*

UNITY CENTERS

The following leaders are conducting a ministry in keepi
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22
Mobile—Eva Rosencrans, Woman's Club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1 Blanche Evans, Eastern St
San Bernardino—Dr & Mrs H P 763 D st
San Diego—Marie Fleming,
San Fernando—Vera Stenen, Maclay ave
San Francisco—Robert Hulbert ton; Ethel Higgins, 133 G
San Gabriel—Ethel Turner, 32
San Jose—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle N Broadway
Santa Barbara—Robert Sikkin Arrellaga
Santa Cruz—Alice Hopkins, 916
Santa Monica—Sue Sikking,
Santa Rosa—Helen Wade, 8
South Gate—Edna Drebert, 294
Stockton—Grace Swannell, 48
Studio City—Herbert J Schnei Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416
Watsonville—Alice Hopkins, 3
Whittier—Louise Newman, 410 leaf

COLORADO

Colorado Springs—Ann Wins W Colorado
Denver—Alice Benson, Colora
Pueblo—Edith Wilshire, YWC

CONNECTICUT

Bridgeport—Helen Kersten, 61
Hartford—Edna Titus, 926 M
Meriden—Bonnie Adams, Hotel
New Haven—Bonnie Adams,

DISTRICT OF COLUM

Washington—Margaret & E R New Colonial hotel; Ann 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, C Commerce auditorium
Daytona Beach—Mary Huck, way
Delray Beach—Frances Jarrell 4th ave
Fort Lauderdale—Nora Campb an's club
Fort Meyers—Fermor Guitteau
Jacksonville—Wm & Bonnie Lomax at May
Miami—May Stoiber, 158 NE
Orlando—Carolyn Parsons, 50
Sanford—Carolyn Parsons, V

—Louise Beaty, 801 6 ave S
y Wagner, 626 No B
Beach—Fannye Treaster, shington hotel

GEORGIA

hryn Boyce, 684 W Peach-
Butts (col) 382 Ashley NW

HAWAII

arie Handley, 240 Lewers rd

IDAHO

opher Scott, Pinney bldg

ILLINOIS

—Hazel Erisman, 108 E
Viretta Sutherland, City bldg
& Anna Hoschouer; 306 S
nity, 64 W Randolph; Edith
16 S Michigan; Janet Beau-
Michigan; Margaret Halsey
E 43d; Henrietta Gorden
S Mich
el Erisman, 317 W Decatur
Florence Schaefer, Broad-

ud Kellogg, Evanston hotel
-Viretta Sutherland, Dunlap

el Maguire, Central Com-
urch, 16th & Charleston
rnice Biggers, Empire bldg
va Conover, 709 S 7th

INDIANA

aith Cornwall, Court & Berry
et Cain, YMCA
argaret Cain, Masonic

Margaret Strahle, Claypool
erick Andrews, 8 E Market

IOWA

—Betty Stitt, 3118 Grand
Mary Robinson, 236 Insur-
nge bldg
ne Duncan, 324½ E Fourth

KANSAS

Nona Kerfoot, 316 W 15th
et Pfouts, Jayhawk hotel
& Lois Moran, 3241 Victor

KENTUCKY

lara Conway (col) 244 Ky
aebel Carrel, 1322 S 4;
(col) 1233 S 16

LOUISIANA

—Eloise Echlin, 4730 Cleve-
Murphy, 604 Canal

MAINE

ty, 562 Congress

MARYLAND

Roy Feldt, Emerson hotel

ASSACHUSETTS

Baughman, 30 Huntington
dna Titus, 881 Massachu-

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Eleonore Krafft, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Unity, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, I W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ethel Wedemeier, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Eq
Tulsa—Grace Kehrer, 714 S
Oklahoma City—Alice & Schu ley, Midwest bldg
Okmulgee—Ruth Jacques, M bldg

OREGON

Portland—Marion Lance, 811

PENNSYLVANIA

Philadelphia—Margaret Feldt, hotel
Pittsburgh—Andrew Carlson,

PUERTO RICO

San Juan—Rafaela Melendez, Library, stop 1

TENNESSEE

Memphis—Merton Thorpe, 191
Nashville—Susan Smartt, 1816

TEXAS

Amarillo—Eugenia Lane, 114
Dallas—Ruth Gillespie, 2030
El Paso—Mabel Peck, 130 E R
Fort Worth—Ruth Gilpin, Flat
Houston—Lilian Brass, 3500 L Corine Smith (col) 1302
San Antonio—Mary Myles, Mave

WASHINGTON

Bremerton—Marion Brown, 925
Everett—Estelle MacPherson, 2 more
Kennewick—Beulah Scott, Arr
Seattle—Donald O'Connor, Arr
Tacoma—Warren Meyer, 1012½
Wenatchee—Maud McCulloch, hotel
Yakima—Beulah Scott, 109 S

WISCONSIN

Beloit—Bernice Biggers, YWCA
Milwaukee—Mae Lundahl, 1820
Racine—Lu Verna Bauer, 423 S

CANADA

London—Mary Dunning, Moose
Montreal—May Duncan, Rit hotel
Ottawa—May Duncan, National
Regina—Unity, Thompson blk
Toronto—Mary & George Dunni Masonic Temple, 5 Eglinton
Winnipeg—Edna Bowyer, 360

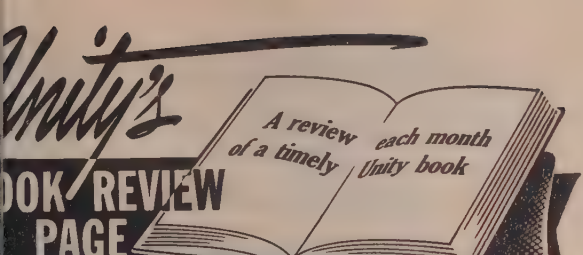
ENGLAND

Easington Village—Thomas M 11 Sea View, Co Durham
Iver Heath—Dora Johnson, Slough rd
London—Ruth Hacking, 6 Stan race, W 2
Sunderland—Thomas Merring Durham

MEXICO

Mexico D. F.—Clara Kouns La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, Fr
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina),



Prayer in the Market Place

AN ANTHOLOGY

off the press this month is Unity's newest book *in the Market Place,* a collection of well-chosen from *Good Business* magazine.

h of the twenty-seven chapters gives concrete ex- and actual instances of how Truth principles work in the world of business have brought and profit to the people who have tried them.

yer in the Market Place represents the work e of Unity's best-known writers. Among these rold S. Kahm, Wilferd A. Peterson, Gardner g, Ellsworth Kalas, Margaret Harfield, Anne d Waters, Worral G. Sonastine, Lowell Fillmore, Jones, Francis J. Gable, and Clinton E. Bernard, or of *Good Business.*

o included is the title poem "Prayer in the Place" by Clarence Edwin Flynn.

ne of the chapter titles are "Learning the Other s Language," "Building Personal Good Will," rmula for Prosperity," "Any Job You Want," ompetition Is Foolish."

nd in durable and handsome black Fabrikoid, *Prayer Market Place* is a standard Unity book priced at $1.

A New Book for Children

CRYBABY KANGAROO

by Georgia Tucker Smith

A collection of read-aloud stories in rhymed prose that have appeared in *Wee Wisdom*. Thirty-two pages in beautiful color, with delightful animal pictures drawn by Lucille Morgan Ison and Mildred Gatlin Weber. Covered in stiff paper binding with cover in full color, the book measures 8 by 10½ inches and is priced at just $1 a copy. An ideal gift for children 4 to 8 years of age.

Other Books for Children

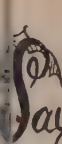
Jet's Adventures **by Bula Hahn**

A true-to-life story of pioneer days in America that tells of 12-year-old Jet Stockwell, whose family traveled in a covered wagon train to seek a new home in the Far West. The events of the trip, the Indians they met—all are woven into a story that all boys and girls will enjoy.

Jet and the New Country **by Bula Hahn**

A sequel to *Jet's Adventures* and equally interesting and exciting. Jet and his sister Sarah help to build a new home, but there is still time for fun and adventure, making new friends, and owning an Indian pony. Both *Jet's Adventures* and *Jet and the New Country* are illustrated, and are bound in bright red cloth.

These three books are priced at $1 each.



Merry Christmas

'H UNITY MAGAZINE GIFTS

w Unity Magazine for Teen-Agers!—YOU (formerly *Progress*)

ing its initial appearance this month, *You* is Unity's agazine for young people 13 to 18 years of age. ains bright, refreshing stories, articles, poems, and other features sure to be enjoyed by all teen-agers. ied monthly, a year's subscription is $1.

siness People—GOOD BUSINESS

"breadwinners" on your Christmas list will welcome uth magazine. Published monthly, $1 a year.

ginners in Truth—WEEKLY UNITY

elpful teacher for your friends to whom the Truth new. Regular columns by Lowell Fillmore and Unity. Published once a week, $1 a year.

dvanced Truth Students—UNITY

friends growing in understanding and seeking spiritual unfoldment. Articles from the writings arles Fillmore. Published monthly, $1 a year.

ildren—WEE WISDOM

and girls from 5 to 13 years of age will be thrilled magazine of their very own. Filled with things ildren enjoy. Published monthly, $2 a year.

sy Adults—DAILY WORD

beloved monthly magazine with a devotional mes- or each day. Each lesson is accompanied by a short statement and a Bible verse. $1 a year.

bscriptions begin with the Christmas issue, which will your friends just before Christmas along with a lorful folder announcing that the gift is from you.

SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MO.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	standard only
Favorite Unity Radio Talks	standard only
God a Present Help	standard only
God Is the Answer	*Dutch* $1; *English*
Great Physician, The	standard only
How I Used Truth	*German* $1; *English*
Lessons in Truth	standard only
Lessons in Truth	*German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore	standard only
Lord's Prayer, The	*German*
Lovingly in the Hands of the Father	standard only
Mental Equivalent, The	*German* $10; *Russian*
New Ways to Solve Old Problems	standard only
Prayer in the Market Place	standard only
Six-Day Healing Practice, A	*Spanish* $10; *English*
Whatsoever Ye Shall Ask	standard only

For Healing

Christian Healing	*English, German*
Divine Remedies	
Jesus Christ Heals	standard only
Truth Ideas of an M. D.	standard only
You Can Be Healed	standard only

For the Home

Meatless Meals (cookbook)	cloth
You and Your Child	standard only

For Prosperity

Both Riches and Honor	*French* $1; *English*
Prosperity	standard only
Prosperity's Ten Commandments	standard only
Working with God	standard only

For Inspiration

Best-Loved Unity Poems	standard only
Finding the Christ	*Russian, German, Swedish*
Have We Lived Before?	standard only
Mightier than Circumstance	standard only
Sunlit Way, The	standard only

For Devotion

Bible, American Standard Edition	
Book of Silent Prayer	
Effectual Prayer	standard only
Silence, The	

For Advanced Study

Atom-Smashing Power of Mind	standard only
Christ Enthroned in Man	standard only
Know Thyself	de luxe $2; standard
Metaphysical Bible Dictionary	
Mysteries of Genesis	standard only
Mysteries of John	standard only
Selected Studies	standard only
Talks on Truth	standard only
Teach Us to Pray	de luxe $2; standard
Twelve Powers of Man, The	standard only
What Are You?	standard only

Greeting Booklets

Are You Getting All You Want from Life?	.10	*French, Eng*	
Be at Peace	.10	Holy Bread	
Challenge of the Dawn, The	.10	Land Is Bright, The	
Christmas Blessing	.10	Life Is Consciousness	
Christmas Spirit, The	.10	Mental Equivalent, The	
Daily Resurrections	.10	Recipes for Living	
First Things First	.10	Sanctuary	
Gift Imperishable, The	.10	Song of Life, The	
God Is Blessing You Now	.10	To Them That Ask	
Great Helper, The		Way of Faith, The	
		Where I Am King	

(12 copies of these booklets for $1. Envelopes inclu

For Children

Crybaby Kangaroo	
Jet's Adventures	
Jet and the New Country	

NEWS *from* UNITY

and
mas

ther joyous Christmas
is almost here—the
one for us in our
ul new headquarters
ee's Summit, Missouri
a busy year of build-
moving, reorganizing,
rrying on our work of
ng Truth is nearly at
. But our busiest time
ahead of us.
stmas is always an
lly busy time, for it is
at your Christmas gift
for magazines and
flood our offices. And
happy time, too, for
to think of the many
whose lives will be
because they were in-
d to Truth through
ie's thoughtful Unity
nas gift.
ou would like to be as-
of having your Christ-
gift orders filled on

1. Order early, then allow plenty of time for your order to reach you.

2. Be sure to give us the complete name and address of each person to whom you wish us to send your gift books and magazines. Also be sure to list the book or magazine you wish each person to receive. Your order will be delayed if we must write to you for information.

3. Should the January issue of any of the Unity periodicals not arrive on time —because of the great amount of mail being moved during the holidays—be assured they will reach you soon. A very, very small percentage of mail passing through postal channels is ever lost.

4. Remember our address —Unity School of Christianity, Lee's Summit, Mo.

New Unity Publications

This month Unity is bringing out three new publications that you are sure to be interested in. The first of these is a new Unity book

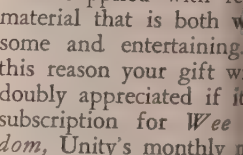
Prayer in the Market Place, which is a collection of articles from *Good Business* magazine. This month also marks the appearance of *Crybaby Kangaroo,* Unity's new book for children 4 to 8 years of age. Both books are described more fully on other pages of this magazine. The third new publication is a Unity Greeting Booklet entitled *Sanctuary,* which will be out in time for inclusion in our Christmas Greeting Booklet assortment offer.

Sanctuary contains a number of brief, inspirational articles that have appeared in various Unity magazines and is an acceptable booklet for giving to friends who are not yet Truth students, as well as to those who are already interested in Truth. The booklet is priced at 10 cents.

For a Child at Christmas

Are there children o Christmas list? And a hesitating before buyin cause you feel that the probably get "too toys"? Then here is gestion well worth you sideration:

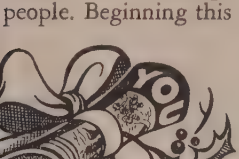
Most children are readers, and it is ofte ficult for parents to them supplied with re material that is both w some and entertaining this reason your gift w doubly appreciated if i subscription for *Wee dom,* Unity's monthly



zine for boys and gi to 13 years of age. Toys be broken or soon discar but *Wee Wisdom* will b many hours of joy and p ure throughout the e year. It contains stories, p dolls, puzzles, games, pict to color, poems, songs, a world of entertaining, acter-building material- beautifully illustrated in —for just $2 a year.

w Unity
zine Begins

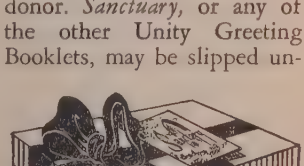
e is news that will be erest to every home in there are teen-age people. Beginning this



, Unity will publish a magazine called *You* erly *Progress),* which e written especially for ıates" of *Wee Wisdom* ıg people between the f 13 and 18. The new ne will be filled with and stories that all gers will enjoy. In ad- to the popular depart- retained from *Progress* etween the Lines," Talk It Over," "God ssing You Now," and rostics"—several new ments will make their ance: "Do It Your- a useful handicraft page; "Photo Fea- Truth presented h descriptive photog- and many others. If are teen-agers in your or among your friends, ber that a gift sub- on for *You* is just $1 —and a welcome Christmas surprise!

A Gift Wrapping Idea

When you wrap your gift packages this Christmas, why not include a copy of *Sanctuary,* the new Unity Greeting Booklet that is being published just in time for Christmas giving. The new booklet features a beautifully designed inscription page on which you may write the name of the friend to whom the gift is being given, together with your name as the donor. *Sanctuary,* or any of the other Unity Greeting Booklets, may be slipped under the ribbon of a gift package, adding an unusual touch that is sure to be admired and appreciated.



A Gift for Record Collectors

If you have friends who collect phonograph records, remember them at Christmas with a real collector's item:

Unity's recording of the voice of Charles Fillmore, co-founder of Unity, repeating "The Lord's Prayer." This record is transcribed on unbreakable vinylite and is the record that is used for the eleven-o'clock silence for Unity workers at Unity headquarters every day. The price of the record is just $1.50 postpaid, and the reverse side features an organ solo presentation of the "Unity Viewpoint" theme song "God Bless You, Everyone."

Gift Subscriptions

Every year friends write us of the wonderful results of giving Unity magazines as Christmas gifts. Mrs. J. A., of Seattle, Washington, writes:

"Unity magazines solve my gift problems, and my friends all enjoy receiving them the whole year round. Many have been helped and have told me so."

Other letters come from those who have received Unity magazines as gifts. Mrs. F. L. writes from St. Paul:

"Please accept a small offering from a very grateful heart. I sincerely believe that if I had not had *Daily Word* sent to me as a Christmas gift last year I should not have been enjoying the and happiness that now."

Still another friend

"I feel that I must t of a recent experience being totally blind an partially blind over a of twenty years, I fi sight improving! It ca suddenly when I was *Daily Word*. I had my strong reading and, without thinki started to read. Imagi surprise when I com the page, even to th print, without squintin at a distance of eight I am without words scribe my heartfelt than this not a beautiful thi happen to one? The *Daily Word* is such a fort and was the gift kind friend."

The testimony of friends proves that magazine gift subscri are not only appreciate often have far-reaching wonderful conseque while the cost to the gi so small—$1 will send *Word, Weekly Unity, Business, You,* or UNI your friends for a whole $2 will bring twelve m of delight to a child th *Wee Wisdom.*

Send Unity magazin gifts this Christmas!

ristmas Gift Books

UR FRIENDS WILL CHERISH

er in the Market Place **(a new book)**

collection of articles from *Good Business* magazine for usiness and professional man or woman. The book ins 27 articles by well-known writers.

rite Unity Radio Talks **(a new book)**

collection of interesting, helpful talks as presented nity's vast radio audience on "Unity Viewpoint." The ripts included were chosen by popular acclaim.

n-Smashing Power of Mind

arles Fillmore's confident answer to the challenge of cal forces that are constantly being discovered.

Is the Answer

this book by Dana Gatlin are her articles that have ed most practical and helpful in demonstrating health, y, and happiness.

Ways to Solve Old Problems

book of rich ideas that you can put into actual prac- n your daily living. By Lowell Fillmore.

Can Be Healed

ara Palmer brings you practical healing ideas that in how to claim your God-given health and how to it.

der one or more copies of these Unity books at the al Christmas price of 6 for $5 or $1 each. This is in effect only until January 1, 1951.

Y SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MO.

USE THIS FORM FOR YOUR CHRISTMAS ORDER - -

The books and magazines announced on the preceding pages are suggestions for appropriate Unity gifts for your friends and loved ones. Books ordered sent to them direct will be packed in holiday wrappings along with an attractive gift card bearing your name. In the same manner, each magazine gift subscription will be sent with an announcement that it is a Christmas gift from you. Both magazines and books will be mailed out just in time for Christmas.

Unity School of Christianity, Lee's Summit, Mo.

Please fill my order as follows: ☐ I inclose $..... to for my order. ☐ Please send me a Prosperity Bank in whic save for my order.

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

ring Joy This Christmas

TH UNITY GREETING BOOKLETS!

ou like to remember your friends at tmas with a sincere, encouraging mes- ? Then you will enjoy sending them r Greeting Booklets, and your friends enjoy receiving these unique gifts.

ity Greeting Booklets are approximate- ost-card size, have attractive, colored s, and are printed on fine paper in very ble type. In the assortment listed below nany messages of joy and inspiration ppriate for the Christmas season; every let is a gem.

uary (new this year)
tmas Blessing
Gift Imperishable
Mental Equivalent
Is Consciousness
Bread
Christmas Spirit
re I Am King
hem that Ask
Things First
Is Blessing You Now
You Getting All You Want from Life?

Unity Greeting Booklet is accompanied n attractive mailing envelope that re- s only one and one-half cents postage. klets are sent to you for addressing most persons prefer to do this them- s.) The booklets are 10 cents each, or of your selection or ours) for $1.

SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MO.

Garrett Biblical Institute
% The Library
Evanston Ill U

The Road

Pauline Havard

How many roads a man will take
Until he finds the one
That leads him back to his own self;
The road that's splashed with sun,
Arched with leafy trees of faith
That give him gracious shade.
And once he's found this little road,
He will not be afraid
Of any road however long
Or strange; for dangers cease
When he has found his own soul's road
Whose every mile is peace.